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**EDITORS:** The preparation of this report on the 1987 meeting of the House of Bishops was aided greatly by the good work of Barbara Benedict of Colorado and the Rev. Steve Weston of Dallas, who provided gavel-to-gavel coverage and wrote many of the stories upon which this is based. We are also grateful to Chicago editor Jim Rosenthal who, whenever we needed him, stepped out of his critical role of music coordinator for the worship of the week to aid us with logistical support, coordination, staff assistance and hospitality.

The report begins on page two. Additional stories and photographs — which were delayed in transmission -- will be carried next week.

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DPS 87196/2

'ENERGIZED' BISHOPS

TRIUMPH OVER AGENDA

ST CHARLES, Ill. (DPS Oct. 8) -- As if the Lambeth Conference, human sexuality and women in the episcopate weren't enough, bishops of the Episcopal Church found time in a weeklong meeting here to scrutinize theological education, address national issues, bid hail and farewell to new and retiring members and issue a pastoral letter.

More than 140 bishops met in a resort in this west Chicago suburb for their Sept. 25 to Oct. 1 1987 interim meeting. They spent five lengthy sessions preparing for the 1988 Lambeth Conference of Anglican Bishops and, in a spirit of energy and conciliation that made light of a schedule allowing only one partially free afternoon, they laid the groundwork for resolution of issues raised last year. Although bishops do not legislate for the Church in interim meetings, the gatherings provide an opportunity for reflection and refinement of material that will go before General Convention, and they allow the bishops to speak collegially to the Church on moral and social matters.

According to many of the bishops, at least some of the energy came from the opening address by Presiding Bishop Edmond L. Browning, in which he called the members of the House to a reinvigorated exercise of their teaching role. "I am prepared to put forward the leadership that will give direction and support to all our people, so that they can with confidence exercise the personal ministries that will make a difference in our parishes, communities, nation and world. I believe that we are at a place where we can nourish and succor the faithful so that they can do the job that needs to be done. And I am ready to press the connection between being in power and responding to the power of the Gospel," he told them, adding later, "I am here to tell you that the train is leaving the station and it is time to either get on it or continue to sit on your bags."

Browning devoted much of his message to laying down, in detail, the nature of the "mission imperatives" that he promised would shape the decade of his primacy. He told the bishops that he would take to the General Convention next summer in Detroit these imperatives and related programs under the theme of "With Water & the Holy Spirit: Making All Things New."



His 25-minute address received a long standing ovation from the audience, and a panel of responding bishops praised the comments for "empowering the mission imperatives with faith and conviction." Bishop Theodore Eastman of Maryland told Browning, "you have warmed us by your energy and conviction, which will energize and convict us. " He urged the Presiding Bishop to press hard on the teaching role, adding: "we are your teaching assistants, and we need help in claiming that role for ourselves."

Browning's address capped a long day in which the bishops, their families, staff and guests had traveled into Chicago to celebrate, in Holy Eucharist, the centennial of the Chicago-Lambeth Quadrilateral. The entire House, vested in scarlet and white choir dress, was joined by guests from Protestant, Roman Catholic and Orthodox Churches and from the National Council of Churches, the World Council of Churches and Chicago diocesan choirs and clergy.

Worship and reflection nourished the meeting throughout, with daily Eucharists and Morning Prayer and with a sermon by University of Chicago historian and author Dr. Martin Marty and a series of theological meditations by Dr. John Booty of Sewanee.

As noted, much of the meeting was given over to consideration of Lambeth topics, with presentations on the four sections of the Lambeth meeting -- dogmatics and pastoral concerns, Christianity & the social order, ecumenical relations and ministry and mission -- led by Bishop Mark Dyer of Bethlehem, Bishop David Evans of Peru, Archbishop Michael Peers of Canada and Bishop Michael Nazir-Ali of Pakistan. These reports framed a dinner address in which the Anglican Consultative Council general secretary, Canon Samuel Van Culin, briefed the bishops on what to expect from the decennial gathering.

Commenting after adjournment, Browning said the presence of the Anglican partners "had been extremely valuable. They opened us up to new perspectives and, I think, contributed tremendously to the whole tenor of the meeting. This is something we are going to have to consider making a regular part of our meetings."

A three-part discussion on women in the episcopate was also undertaken with one eye on the Lambeth gathering. Indianapolis Bishop Edward Jones had chaired a panel charged by Bishop Browning and the



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General Convention with developing a report on the considerations involved in such ordinations. Browning asked the same panel --the actual task fell to a sub-group --to maintain dialogue with a group of Episcopalians who had asked the House last year for conversations aimed at maintaining the unity of the Church between proponents and foes of womens' ordination.

The panel -- which included men and women theologians and pastors as well as bishops and canonical experts -- had filed its reports early so that the bishops had plenty of time for study before arriving at the meeting, and the debate focussed less on the conclusions (supportive of proceeding with such ordinations) than it did on the process of their study, which was denounced as not inclusive enough. Bishop William Wantland of Eau Claire had prepared a counter statement laying out some of the arguments against proceeding with the ordinations. He argued -- with support of others -- that the "Jones committee" was not inclusive in itself and that their work failed to reflect dissenting views.

After about an hour of give and take, Browning urged that the matter be considered again at a later session and that the committee solicit some additional comments on their work.

When the House reconvened the following day, Jones announced that the panel had agreed to draft a preamble explaining the task and to change some of the language that many bishops had found awkward. He urged the House to approve the report in principle and forward it to their standing committees and to Lambeth. When his suggestion was modified to include a minority report, the measure passed 113-17. The preamble and minority report will be drafted over the autumn.

Throughout the debate, there was a clear sense of the bishops straining to accommodate disparate positions and, at the conclusion, many who opposed the measure assured the House they had "no intention of breaking collegiality." The informal consensus seemed to be that they commit themselves "to living into" this emerging state, as one bishop put it.

The same sense of collegiality seemed to guide the response to the report from the Human Affairs & Health Commission, which is chaired by Bishop George Hunt of Rhode Island. Drafted in response to a call in

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the House last year for a clear expression of Church doctrine on sexual morality, it is a measured plea for open and thoughtful study of the principles, policies and practices Christians bring to moral issues balanced against a clear restatement of the Church's adherence to standards of marital fidelity.

Although concerned with the whole field of sexual morality, the report does address homosexual practice particularly, asking the Church to step back from premature declarations in order to seek out and understand fully the conditions that nurture homosexuality and under which homosexual Christians live. Hunt urged the bishops to explore a number of studies extant and to advocate that their congregations use a newly issued curriculum entitled Sexuality, A Divine Gift in shaping their pastoral work.


The bishops spent much of the afternoon discussing the report, and their comments were fed back to Hunt for consideration by the whole commission as it prepares its report to General Convention.

Again, commenting after the adjournment, Browning praised the House for what he called the "willingness to engage one another. The reports were superb and the responses thoughtful. I am very hopeful that we are in a position to lead by example and really help Episcopalians discover and want to fill their ministries."

In one of its earliest sessions, the House unanimously elected Bishop John T. Walker of Washington as vice-president. Walker will preside when Browning is absent from the meetings and will become part of the core group that plan bishops' meetings. He succeeds Bishop James Montgomery of Chicago. The post usually goes to a senior bishop and is viewed as a mark of the respect and affection of the members.

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BISHOPS APPROVE REPORT

ON WOMEN IN EPISCOPATE

by Steve Weston

DPS 87197

ST. CHARLES, Ill. (DPS, Oct. 8) -- Following two days of discussion and some amendments, the House of Bishops approved, by a vote of 113-17, the report of the Committee on Women in the Episcopate.

On the third afternoon of the House of Bishops meeting, an atmosphere of high energy had greeted eight members of the special committee, and their report, designed for circulation by the House to the Standing Committees of the Episcopal Church, with referral to the Lambeth Conference and all bishops of the Anglican Communion, sparked heated debate over its content and purpose.

After a 90-minute plenary, small group discussion and open debate on the floor of the House, Presiding Bishop Edmond L. Browning said more time was needed to consider the merits of the document and convened a special conference committee which was able to arrange time for additional debate the next morning, despite an already crowded agenda. Browning expressed his commitment to the House that "We will take as much time as necessary" so that the collective mind of the House could be embodied in the document.

The Committee to Study Women in the Episcopate took shape at the request of the Presiding Bishop at the 1985 Anaheim General Convention. The Rt. Rev. Edward W. Jones, bishop of Indianapolis, was designated by Browning as chairman.

The committee's purpose was not to reopen debate on the appropriateness of the ordination of women, Jones said, because the historic Minneapolis decision of 1976 had already determined the canonical validity of such ordination to all three orders of ministry.

"The task was to articulate to the Anglican Communion and to our ecumenical friends what seemed to be the doctrinal reasons for the 1976 decision," Jones said. He referred to the precedent suggested by the Report of the Primates Working Party on Women in the Episcopate, in which a province of the Anglican Communion could ordain a woman as bishop, providing the issues surrounding such an ordination had been weighed by the province and "such ordination was reckoned to contribute to the wholeness of the ministry." Jones said the "Provinces could act by themselves but must remain accountable to others."



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Speaking for the committee, the Rt. Rev. John B. Coburn, retired bishop of Massachusetts, said the purpose of the report was "to explain to Lambeth what we had been through as a church and our conviction that our experience had been positive." The document prepared by the committee rehearses the historical background and aspects of theological reasoning, including how women enrich ministry and the difficulties facing them once they are ordained.

"Obstacles do not destroy the commitment of mutual reconciliation," Coburn said. "We have taken the steps in accordance with the will of God. Theological, arguable, historical examples have not been persuasive. We have responded to the gentle leading of the Holy Spirit." Coburn added "if we stay close to God, we cannot be wrong. We will be right"

Other members of the committee, including Bishop Roger J. White of Milwaukee and the Rev. Dr. Patricia Wilson-Kastner of General Seminary, New York, stressed that the committee had acted in accordance with decisions made at General Convention. "Some have joined our experience, some are still weighing the evidence," Wilson-Kastner said. White reiterated the pastoral purpose of the committee. "My hope is that we will continue this discussion, that the House will give direction on how to proceed."

Small group interchanges of bishops and members of the committee included the Ven. Denise Haines, archdeacon from the Diocese of Newark; the Rev. Dr. Charles P. Price, Virginia Seminary; and the Rt. Rev. Arthur B. Williams, suffragan bishop of Ohio. Also present was David Beers, chancellor of the Diocese of Washington.

When the plenary reconvened and members of the House critically evaluated the document and its proposed referral to Lambeth, various objections were raised. The Rt. Rev. William C. Wantland, bishop of Eau Claire, said that membership on the committee constituted at the 68th General Convention had been denied to the breadth of the Church, and accessibility and discussion by the grass roots membership had been blocked. "This is not dialogue, not the mind of the Church," he said, and refused to endorse "the way it is done or what it represents."

There were suggestions on how the paper might be amended. The Rt. Rev. Arthur E. Walmsley, bishop of Connecticut, said the real issue



was not the report of the committee, but "how we shall present ourselves to the Anglican Communion and how a House lives with the threat to our own unity."

During the next day's discussions, several conditions were attached to the acceptance of the document and it will be revised to reflect concerns which the House voiced the previous day. A preamble will be attached stating that the document, did not receive a unanimous understanding for ordaining women to the episcopate, thereby responding to concerns raised by a report from the Primates of the Anglican Communion about authority and experience of women in ordained ministry.

A minority report will also be attached to the document and signed by bishops who continue to oppose the ordination of women to priesthood and episcopate. In addition, the House requested that the Presiding Bishop constitute a new committee for continuing conversation with bishops and dioceses opposing action which the report from the Committee on Women in the Episcopate supports.

Throughout the debate over whether or not the special committee report should be referred in its present form to the standing committees and the Lambeth Conference, bishops underscored the need for continued dialogue and their desire for unity in the face of deep disagreement over the ordination issue. The Rt. Rev. Clarence C. Pope, Jr., bishop of Fort Worth, said his efforts in presenting "A Statement of Witness" and his participation in discussions on maintaining the unity of the Church during such disagreement were undertaken so the collegiality of the House would not be broken.

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REPORT AFFIRMS

MARRIAGE AS IDEAL

DPS 87198

by Barbara Benedict

ST.CHARLES Ill. (DPS, Oct. 8) -- The long-awaited interim report from the Commission on Human Affairs and Health was presented to the House of Bishops by the Rt. Rev. George N. Hunt, chair, then distributed to the bishops for small group discussion.

The report opens by affirming the traditional posture of the Christian Church in respect to sexual morality: that, for Christians, the ideal for the appropriate expression of sexual intimacy lies within the bounds of a life-long commitment in marriage by two persons of the opposite sex.

However, the report notes, although the Church's teaching has remained unchanged, actual sexual behavior appears to have departed significantly from that teaching. Although members of the commission were not necessarily agreed on the answer, the report poses a basic question to the Church: What is the appropriate teaching on human sexuality that the Church should utter at this time?

In struggling with this question, the Commission looked at three categories of morality: principles, policies and practice.

The report observes that there are five areas of human sexual experience that are addressed either directly or by implication in the resolution referred to them: intimate sexual relations between persons of the opposite sex, united in marriage; pre-marital sex; post-marital sex; extra-marital sex and intimate sexual relations between persons of the same sex.

While saying that the 1986 House of Bishops resolution has much to commend it (the resolution states that "sexual relations are to be confined to one's partner in marriage"), the report suggests that it fails to address adequately the complexities of modern life.

Looking at the five areas of human sexual experience, the Commission "uniformly agreed that life-long, monogamous marriage is the normative or ideal context for moral intimate sexual expression between Christians."

The Commission also agreed that extra-marital intimate sexual relations are immoral. In regard to pre- and post-marital intimacies, the Commission again affirmed marriage as the norm. While conceding

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that some such relationships "have the potential to be life-giving" intend to mirror the faithfulness of marriage, the Commission observed that "the widespread and increasing number of them seem to us to witness more to promiscuity than to fidelity."

"We cannot recommend that they be affirmed by the Church as acceptable relationships," states the report.

Commenting that the truth and value of traditional Christian moral principles are not here questioned, the Commission asks, "How can we teach these principles...without a tedious moralizing?"

"We believe that the Church should stand firm on its traditional moral principles in this area, but without ignoring the theological and pastoral implications of such a seemingly widespread rejection of those principles in society and in the Church."

Such a resolution may cause confusion or be open to misinterpretation the Commission concedes, "Yet it seems clear that a simple restatement of the Church's traditional stance does not have the moral power it once appeared to have, and which we believe it should have now."

The matter of same-sex sexual relations presents a different and more complex set of issues to the Church, according to the report. It emphasizes that it does not attempt to deal with the blessing of same sex unions but rather with how the Church relates to persons who discover themselves to be homosexual.

Recent studies are cited which indicate that homosexuality/heterosexuality are human conditions, formed in utero, over which the individual has no control. Some estimates suggest that as many as one in ten males (and a slightly lesser percentage of females) are primarily homosexual in orientation.

Confronted by all this confusing data, the Commission "encourages and entreats" the Church to listen and pay attention to its homosexual brothers and sisters.

"All our people need to know they have the love of the Church, are part of it, and are entitled to its full pastoral care and concern."

"The Commission challenges this Church to suspend for a time the ancient judgments against our present homosexual Episcopalians and simply open to them a process that will allow them to tell us the stories of their lives," the report reads. "This ambitious challenge is fraught with threatening possibilities. Yet we believe it can be met."



The interim report closes by commending several booklets and study guides, including Sexuality, A Divine Gift, an intergenerational curriculum just published and available through the Episcopal Church Center. It also commends the 1982 General Convention resolution concerning diocesan commissions to review policies on marriage; asking for development of further educational materials on human sexuality and for compilation of a booklet setting forth what this Church has said and believes regarding all issues relating to human sexuality.

The Commission also noted that it is working on a resolution for General Convention and, in closing, cautioned members of the House to be sensitive to the different contexts in which their fellow bishops work. "Although the moral principles are the same in each place, pastoral circumstances in different places and times may suggest different policies in application."

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BISHOPS MARK CENTENARY

OF CHICAGO QUADRILATERAL

DPS 87199

ST. CHARLES, Ill. (DPS, Oct. 8) -- The first full day at the 1987 Interim House of Bishops meeting included a special observance -- the 100th anniversary of the Chicago-Lambeth Quadrilateral -- and a celebration of the Holy Eucharist at St. James' Cathedral, Chicago.

Special guests and participants in the liturgy included representatives of Roman Catholic, Protestant and Orthodox communions, many of whom had been present for a two-day ecumenical dialogue, also in honor of the Quadrilateral, which preceded the House of Bishops meeting. Preacher and chief celebrant was the Presiding Bishop, the Most Rev. Edmond L. Browning. Concelebrants included the Rt. Rev. James W. Montgomery, bishop of Chicago; the Rt. Rev. Frank T. Griswold, bishop coadjutor of the diocese; the Rt. Rev. Edward W. Jones, bishop of Indianapolis; and the Rt. Rev. Vic A. Escalamado, auxiliary bishop of the Philippine Independent Church.

The celebration began with a procession of ecumenical representatives, followed by the robed House of Bishops. Before the entrance of the Presiding Bishop, led by the Bishop of Chicago, the Chicago-Lambeth Quadrilateral was read from the narthex by the Rev. Canon Samuel Van Culin, secretary general of the Anglican Consultative Council.

In his sermon, the Presiding Bishop acknowledged that Christian unity is still a "mystery of God. Yet we have come to understand some things," he said. "All the root of all human division is sin. And, if I may be bold and forthright, it is human pride that is most often found at the core of divisions that plague humanity."

Browning said, "One of the questions often asked of me is if the ecumenical movement has run out of steam. The truth is that a lot of steam goes into cultivation of newly developed linkages between families of churches and the multitude of fresh and demanding issues in our world." Behind the question is a perception, he said, that there is a great deal of ecumenical activity but little movement. "In the midst of all this," he suggested, "it is difficult to escape the conclusion that God is at work, urging us through our very frustrations to renew our vision of the Church's life and mission."

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The Presiding Bishop offered four principles paralleling the Quadrilateral as a means of limning the current state of ecumenism.

"First," he said, "the unity of the baptized people of God is integral, not only to what we are but also to everything we do as church and as individual members."

His second principle assessed the current state of dialogue. "...each dialogue where we are engaged in integral to all of our other dialogues. Whether it be Lutheran, Roman Catholic or Orthodox dialogue or the Methodist and Reformed dialogue in the Consultation on Church Union, each of these needs to be coordinated and coherent with the others so they become mutually fruitful and supportive..." in pressing toward the visible unity of the entire Christian fellowship in the faith and trust of Jesus Christ.

Third, the Presiding Bishop suggested that communions needed to renew and intensify their participation "in the dialogues and councils so that the walls of division between the families of churches are slowly dismantled, even while legitimate and necessary diversities of tradition and custom are maintained for the sake of unity in mission."

The fourth principle which the Presiding Bishop felt the family of churches should pursue concerned dialogue with peoples of other religions. "These are in part the context of mission today. The purpose is not eclecticism or accommodation, but rather to speak the truth of Christ in love and to learn.

Browning said much has happened to increase the awareness of the bond existing between the different communions of Christendom. "It will be a long time," he said, "Before we have prayed with Jesus enough, (and) taken enough responsible steps to manifest our communion in the truth of Jesus, that the world may believe." He asked, "Where will we be -- just 12 years from now -- at the dawn of the third millennium since the advent of Christ? The answer rests with each of us."

The preceding national ecumenical consultation brought 80 people -- Episcopalian, Roman Catholic, Orthodox and Protestant -- to explore the impact of the century-old Chicago-Lambeth Quadrilateral on the Church and encourage the role of the Church's bishops in meeting ecumenical goals. Invited participants included members of the Standing Commission on Ecumenical Relations, members of the Executive Council, all bishops on ecumenical dialogues and the bishops who will be in the ecumenical section of the Lambeth Conference next year.



In 1886, the House of Bishops, meeting in Chicago as part of the General Convention, spelled out their commitment to ecumenical dialogue in the United States and laid down four "marks" of the Church as essential to unity: adherence to the Scriptures and the Nicene Creed; administration of Baptism and the Lord's Supper with the words and elements used by Jesus Christ and the historic episcopate "locally adapted." Two years later, the Lambeth Conference adopted the document in a slightly modified form and the Chicago-Lambeth Quadrilateral has been viewed as the basis of Anglican ecumenical effort since then.

The conference centered around three papers -- an historical perspective by Prof. J. Robert Wright of General Seminary; an examination of the role and authority of the Quadrilateral by Prof. James E. Griffis of Nashotah House and strategic planning by Dr. William A. Norgren, ecumenical officer of the Episcopal Church. The readers summarized their papers, and ecumenical panels -- and the general audience -- responded.

From the first responses, it was clear that the tone of the meeting was going to be "yes -- but"; affirmation of the work completed coupled with some stiff warnings against losing the trail. What became clear quickly was that no participants were in a mood for creating a brand-new ecumenical agenda even if a two-day meeting allowed for that.

As the first respondent, Dr. William Rusch, a leading figure in American Lutheran ecumenical work, laid down the caution that much of Christendom views the office of oversight differently than that construed by the "historic episcopate." He challenged Episcopalians to consider what steps short of instituting such an office could be taken toward organic unity. By contrast, Sr. Sara Butler of the Roman Catholic Trinitarian Generalate accused the Episcopal Church of "waffling" between viewing the episcopacy as a doctrine or a fact. At the same time, she hailed the work of the Church as an effective challenge to spurring other denominations toward more open ecumenical thinking.

Her comment found an echo later in the meeting when the Rev. Elizabeth Eaton, a Chicago-area Lutheran pastor, said the concept of the Lord's Supper becoming a means to, rather than simply a symbol of, communion -- a concept that finds expression in the Episcopal Lutheran Interim Shared Eucharist accord -- opened her own thinking on Eucharist. She asked if this kind of open thinking could address the area of episcopacy too.

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In a different vein, Dr. David Taylor, a Presbyterian and strategic secretary of the Consultation on Church Union, questioned assertions that the Quadrilateral was the major guiding principle for Anglican ecumenism. "If that were so," he said, "you would be giving your highest priority to COCU, which has accepted in principle all the points." He stated that one had to look beyond formularies to funding and program emphases on all levels to assess the picture.

Norgren's paper began to pull the threads together when he suggested that the ecumenical movement needed to emphasize the unity as "a gift already given" rather than concentrating on the elements of division; an attitude which he and others felt emerged from the historic Lund (Sweden) Conference which gave shape to modern ecumenism in the late 1950's.

The Rev. Gunther Gassmann of the Faith & Order Commission of the World Council of Churches acknowledged that the Lund principle did rest on the "state of the work as it was then which leads to a recognition of divisions," and encouraged the concept that ecumenical witness point to commonalities. "So far, the dialogues have concentrated on divisions. Perhaps they should now spell out how far agreement goes."

Gassmann's statement seemed to echo a general agreement and, while no new plans or agendas were formed, some participants felt that was a fitting conclusion. Two veterans of ecumenical dialogues and theological development agreed that "This isn't the time for new plans and schemes. It is a time for building on what has already been accomplished."

An affectionate warning on the danger of complacency over those accomplishments and over the concentration on Anglican affairs came from Dr. Paul Crow of the Christian Church, who said that traditional Anglican ecumenical leadership was in jeopardy. "Time and again, at ecumenical gatherings, I hear people say 'isn't this too bad.' You are perceived as moving in another way, and I have to say, dear friends, that you are in danger of becoming the chaff of the ecumenical movement which God will sweep away."

The papers, conversations and responses of the Consultation will be shaped into a book by Wright and published by Forward Movement Publications.

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LAMBETH CONFERENCE

GATHERING MOMENTUM

DPS 87200

ST. CHARLES, Ill. (DPS, Oct. 8) -- The decennial Lambeth Conference of Anglican bishops, set for next year, loomed large on the agenda for this year's Episcopal Church House of Bishops meeting. General plans were the topic at one evening's dinner, and in plenary sessions the bishops heard presentations on each of the four Lambeth themes: Dogmatic and Pastoral Concerns, Christianity and the Social Order, Ecumenical Relations and Mission and Ministry. Small group discussion followed each theme presentation.

On Sunday evening, the House of Bishops welcomed the Rev. Canon Samuel Van Culin, secretary general of the Anglican Consultative Council, as speaker at its "Ahead to Lambeth" dinner.

For Van Culin, an American who headed the Episcopal Church Center's World Mission unit for seven years prior to joining the ACC, it was a homecoming of sorts. His introduction by Presiding Bishop Edmond L. Browning -- whom Van Culin had succeeded in the World Mission post -- brought him a standing ovation. He drew a laugh from the assembled bishops by noting that 52 bishops have been elected since he last visited the House and "there are some churches in the Anglican Communion who don't even have 52 bishops!" He added that the size of the Episcopal Church makes it "central and critical to the life of the Anglican Communion."

After mentioning some of those involved in the coming 12th Lambeth who were present at the House of Bishops meeting, Van Culin noted that the first Lambeth, in 1867, was called not in an effort by the Archbishop of Canterbury to exercise jurisdiction but at the request of widely scattered bishops in an effort to give them an opportunity to talk with each other and him and to "develop fellowship out of which this Communion has emerged." He said the intervening Lambeth Conferences had "animated the Communion, given it its life and set its style and spirit throughout the world."

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Attendance at the Conference, to be held on the campus of the University of Kent, is expected to be about 1,200 persons. Of that number, approximately 430 will be diocesan bishops -- Van Culin said the number is only approximate because the Anglican Communion is growing by about ten dioceses a year. There will also be about 30 suffragan bishops in attendance, and Van Culin noted that provinces within the Communion have different understandings of the office of suffragan, assistant and area bishops.

Bishops of churches in communion with the Anglican Church, who in the past have been observers, this time will send participating members. These include the Churches of North India, South India, Bangladesh, and Pakistan; the Mar Thoma Syrian Church of Malabar; and the Philippine Independent Church. The number each church will send is to be determined by formula, and bishops from Churches with Anglican roots (North and South India, Pakistan and Bangladesh) will be full voting members for the first time. Van Culin called it a "new dimension" and said that Lambeth is "increasingly becoming a full council, not just an Anglican tradition but part of growing fellowship." He also stressed recognition of the importance of having presbyteral and lay leadership of voices from around the Communion heard.

Participants, consultants and observers will be coming to Lambeth from all over the world, and the communications team for the conference includes persons from North America, Latin America, Africa, Asia, the Middle East, Britain and Ireland.

Van Culin said that among Archbishop of Canterbury Robert Runcie's hopes for the Conference is that it will assist bishops to fulfill their teaching, prophetic, spiritual and pastoral roles and that it will assist local churches in their mission and their search for unity. The often quoted request of the Archbishop that bishops "bring their dioceses with them" is only half, according to Van Culin. When the bishops get to the Conference, the Archbishop will tell them "to bring Lambeth home" to their dioceses. Another hope Runcie expressed is that the Conference will provide a sign of unity and give a sense of direction to the Church.

As part of the overall air of inclusiveness surrounding this Lambeth Conference, there will be more translation available in 1988 than ever before. Among other languages, materials have been translated



into Japanese (a first), Portuguese and Spanish. There is also a commitment to provide simultaneous translation in those languages and in French at plenary sessions.

Primates of the various provinces will meet for a quiet day with the Archbishop of Canterbury the day before the Conference begins.

Worship will be an important part of Lambeth, and there will be a special Lambeth liturgy with options to insert the mass canons of individual provinces.

The daily schedule will begin with an hour of Bible study in small groups. It is hoped that these groups will form a "nest" or "home" within the vast size of the gathering where bonds can be formed and individual relationships nurtured. The bishops' wives, in their own groups, will be participating in the same Bible study, and it is hoped that this will contribute to a sense of "shared spirit and shared quest for the spirit." The study is being prepared by the Rt. Rev. John Taylor, retired bishop of Winchester.

Topics for presentations to plenary sessions include theological models, authority in the Anglican Communion, evangelism and culture and Christian unity. According to Van Culin, Runcie hopes the latter will lead to something similar to the Chicago-Lambeth Quadrilateral whose centenary was celebrated at this House of Bishops meeting -- something of value not only to the Anglican Communion but to the wider Christian community.

There will also be a presentation by women on their perspective on the Lambeth themes: Women from the Anglican Consultative Council will be present, and the Archbishop of Canterbury has made a concerted effort to invite women as consultants, including two women priests.

Some time will be spent on resolutions, according to Van Culin, but it is hoped not a great deal of time will be spent on reports. Resolutions can focus on issues, clarify and a vote say "this is the mind of the Conference." It is also hoped that there will be a pastoral letter.

In his presentation on Dogmatic and Pastoral Concerns, the Rt. Rev. Mark Dyer, bishop of Bethlehem, declared the Lambeth Conference a microcosm of the Anglican Communion, sharing his impression with the House of Bishops that "we no longer have an English Church."

DPS 87200/4

Dyer said the final draft of documents which bishops of the Anglican Communion will need to prepare themselves for the July meeting with the Archbishop of Canterbury would be mailed Oct. 10 by the Anglican Consultative Council. The four areas of concentration have all been shaped by the social, economic and cultural contexts of bishops in the 28 provinces of the Church. The emphasis, Dyer said, stresses concerns of a global communion.

The Dogmatic and Pastoral Concerns report for bishops in the Anglican Communion and their dioceses includes five emphases: Who and What is Christianity for Us Today, Christ and Culture, Christianity and Other Faiths, The Christian Inheritance: Elements of Anglican Authority and The Anglican Communion: Identity and Authority.

Providing ways of maintaining cohesiveness and support for the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the meeting of Primates also occupied the committee. Dyer said Lambeth was asking how to strengthen the moral authority of the Archbishop. Dyer expressed the hope that the ACC could be strengthened "to be the Standing Committee of our communion." He voiced concern that the Primates become more authoritative in their deliberations and suggested that even more people, lay and clergy together, determine the common life and fabric of the Church.

Dyer said that the Church acts anew in its authority through a process of reception. "We do something and let the Church receive it," he summarized, pointing to elements of Scripture, tradition, reason and experience. As Christianity and the doctrine of the Trinity encompass the suffering of the world, Christ comes first. "Authority is there," Dyer said.

The Rt. Rev. David Evans, bishop of Peru and Bolivia, outlined the content of the document "Christianity and the Social Order" and mentioned some of the concerns faced by the committee preparing it.

"More than any other, this is a document that seeks to speak with two voices, passion and reflection," he told the bishops. And, he added, sometimes the dialogue between the two, and between words and action, can be tense.

The committee also had to face the fact that there is a clamor for a "Lambeth voice" for every country's current issues, he said, and an effort is being made to reduce the number of issues addressed by the bishops so they may be dealt with more thoroughly.



While attempting to avoid duplication, "We did seek to try to find significant major theological concepts around which issues could cluster," said Evans, listing the following four major chapters in the document: Community and Liberation, Stewardship (Resources: Use and Abuse); Coercion and/or Violence and Family.

Evans also explained that the committee felt it necessary to include some justification for the Church's involvement in these issues and had found William temple's comment "that the Church should be concerned with principles but not with policy" helpful. "It is too easy to give way to naive oversimplifications, but it is possible to grasp great themes from the scriptures and to produce something called the Christian mind," Evans said. "We have to seek to influence, not just to be involved."

Evans said the committee concluded that the Church's impact is most needed today in the areas of human rights; coercion (both on the family and international levels); in developing a moral perspective on the international debt; and in producing a statement on AIDS that might prove a major worldwide contribution, as was the 1958 Lambeth statement on contraception.

Speaking of the "Christianity and the Social Order" document, Evans told the bishops it is designed to be a "challenge to the Church to face the issues in front of us, and encourage us all in the 'saltiness of our Christian witness.'

"We can make a difference for the problems that face us now and for the future," he concluded.

Archbishop Michael Peers of the Anglican Church of Canada described what he called "the basic tension of 27 different responses" from Anglican provinces to the Anglican-Roman Catholic dialogue, one of the subjects which will be scrutinized with intensity at the Lambeth Conference. Peers appeared before the House of Bishops as chairman of the ecumenical relations section of Lambeth he outlined "three very different expectations " for Lambeth.

The first, which Peers described as "classic in the British tradition, is the expectation that Lambeth will produce a message, a word to be said to the Church by the conference itself. It will be biblically based, theologically sound, elegantly phrased, and, if possible, written beforehand."

DPS 87200/6

A second concern voiced by Peers was that "Lambeth be a fair, just and participatory process, where we will all have our places." For the Church in Africa, he said, "Lambeth is expected to be a sign, something which is almost impossible to plan for, wrong to plan for, but it lays upon the conference a sense of expectation and openness that God will do something else with us."

The Lambeth ecumenical outline, contained in a document called The Emmaus Report, includes reference to four bi-lateral dialogues and a paper from the World Council of Churches titled Baptism, Eucharist and Ministry.

While the dialogue which produced the ARCIC paper is expected to attract the most attention, other continuing bi-lateral conversations will be analysed. They include conversations between Anglicans and the Orthodox churches, "in which we will be called on to examine orthodox criticism," the Anglican/Lutheran dialogue and limited eucharistic sharing, realtionships with the Oriental Orthodox -- non Chalcedonian -- churches, and the response from the provinces to the WCC paper.

"In through, beyond, and in spite of our difficulties," Peers asked, "where is the ecumenical vision for our age? Not in the mating of ecclesiastical dinosaurs, but in the real attempt of the Church to be the sign to the world of unity which God wills to all creation."

A standing ovation followed the Rt. Rev. Michael Nazir-Ali's presentation to the House of Bishops on the Lambeth theme of Mission and Ministry, a presentation characterized by Bishop Mellick Belshaw of New Jersey as "a logical, profound and inspiring talk."

Nazir-Ali, a Pakistani who is one of the Archbishop of Canterbury's theological consultants and coordinator of studies in preparation for the Lambeth Conference 1988, is currently director-in-residence and director of the Project on Islam and Other Faiths at the Oxford Center for Mission Studies.

During his talk, he reminded his listeners of the extent and universality of Christian mission.

He began by pointing out that starting with the Book of Acts, the mission of the Church became stylized -- from Jerusalem to Rome -- a pattern which remains to this day.

"There are many positive things to be said about this," he observed, citing the Christianization of Europe. At the same time, the history of mission in other directions has been ignored: the early establishment of Christianity in the Persian Empire, the missionary movement in Ethiopia, the fact that the Christian Church in South India predates the arrival of Augustine in Canterbury.

"How may of us know that Armenia was the first Christian nation?" he asked.

Nazir-Ali reminded the bishops that, at the time of the Reformation, the reformers were interested in reforming church and society, not in world mission. "But the Counter-reformation did result in world mission," he said, citing the example of Christianity in Japan. Becoming even more specific, he noted the historic reluctance of Anglicans to engage in mission. For instance, the first Anglican presence in Asia, Africa and America was simply an adjunct, there to serve the colonizing peoples.

The Bishop then spoke of mission as presence, mission as identification, mission as reflection on action, mission as evangelization and mission as dialogue.

"Evangelism has to be carried out as dialogue with culture," he said. "Dialogue is for mutual understanding and service.

"It is not just understanding but challenge, and in that challenge we have opportunity for authentic witness."

Nazir-Ali went on to point out that the mission of the Church also makes us aware of our divisions; the ecumenical movement was born out of realization that the Church couldn't carry out its mission in a divided state.

Turning to the subject of ministry, Nazir-Ali asserted that "renewal of the Church is an essential pre-condition for Christian Mission." He mentioned not just charismatic renewal which, he said, must not be confused with total renewal, but also liturgical renewal, renewal in the study of scripture, and renewal in communal life. "Renewal has shown us the variety of ministries," he said.

In concluding, he stressed the need for vigorous analysis of both church and society if we are going to be effective in mission. "And," he said, "that analysis must lead to commitment for proclamation and service."





BROWNING CALLS BISHOPS

TO TEACHING MINISTRY

DPS 87201

ST.CHARLES, Ill. (DPS, Oct. 8) -- Making his second report to the House of Bishops as Presiding Bishop, the Most Rev. Edmond L. Browning today set forth eight mission imperatives he hopes to see achieved during his tenure as primate. He also challenged his fellow bishops to join him in a teaching ministry.

His report had been eagerly awaited since, in the nearly two years he has been in office, he has made a point of "listening" to the many diverse voices of the Episcopal Church.

"I am prepared to put forward the leadership that will give direction and support to all our people," he said. "I believe that we are at a place where we can nurture, nourish and succor the faithful so that they can do the job that needs to be done.

"I believe that this Church is on the move," he told the bishops assembled for their interim meeting at the Pheasant Run Resort.

"The message I got everywhere is 'let's get the show on the road!'

"The way ahead is clear to me," he continued, then shared the following "mission imperatives" that will guide his leadership:

1. A ministry of servanthood. "I think we can't rest until every Episcopalian accepts the call to be a missionary, living a life of service, reaching out to others bringing nourishment for soul, mind and body. I'm going to say over and over again that faith is mission."

Browning went on to pledge major expansions in the Volunteers for Mission and Jubilee Ministries programs.

"The time for words is over. The time for faith and action has begun," he said.

Browning's first imperative included a call for active evangelisation. "To be a missionary is to be an evangelist," he said. "Therefore we must help each other to share more openly."

2. Educational programs. "I hope through the next triennium to invest the resources of this Church in developing educational programs to enable, to enrich and to empower the people of God for mission...Every Episcopalian is a missionary. That's what baptism means. Faith put to work...Total education for total ministry."

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3. Strengthening and affirming the partnership of the Episcopal Church within the Anglican Communion. "Too few Episcopalians understand or appreciate the fact that they are part of an historic worldwide communion," he pointed out.

He urged the bishops, through their own travel and programs, to join in an active witness to "the intertwining bonds of affection that seek to bind the parts of our communion together."

"This must be a major goal for all of us," he said.

4. Communication. "It has been said that the mission and ministry of the Episcopal Church was the best kept secret in history. I am not satisfied at all by the way we communicate with each other, and I am not satisfied with the way we communicate to the world through the secular media."

5. Justice and peace among all people. "I deeply believe that without justice there will be no peace, liberty or equality," he said. "Justice really is the ultimate good."

"The Church must be the first, not the last, to point out and protest instances or institutions of injustice. Racism, sexism, elitism, classism are social heresies that also violate our covenant with God."

6. Stewardship of all creation. "Have we left the care of the earth and all God's creatures great and small to the Sierra Club?" he asked. "Have we forgotten the lesson of Noah...I do not think that the issues of development and the environment are outside the purview of theological thinking and action any more than those of money."

7. Families and individuals. "I think we have to move beyond the middle-class smugness of focusing on the Dick-and-Jane families of the 1950s and start dealing with the realities of family life today," said Browning.

"I affirm the family," he asserted, adding that he also affirmed those called to remain single or who live in alternate or extended families or communities.

"It is my firm belief and my vision for this Church that we will acknowledge that God works within each of us to make and keep us whole," he said.

But, he conceded, "there are going to be many who refuse to hear this message."



8. Unity of the Church and of all God's people. "The time has come to move beyond the annual octaves for Christian unity, the time has come to put the ecumenical movement on the local level," said the bishop. He added that the time has now come to include a realistic world view of interfaith dialogue with Islam, Judaism, Hinduism and other world religions. "I want the Episcopal Church to live up to its global responsibilities in every facet of its life, and that includes not only the unit of Christendom but all God's people whatever their faith."

Concluding this section of his report, Browning said, "I believe that these imperatives are the faithful expressions of a Church focused on the vision of compassion, justice and service -- the vision of a Church giving itself in that service which is perfect freedom."

Then Browning went on to say that, to accomplish these imperatives, one of his primary tasks would be to strengthen his teaching ministry and to encourage and enable the Church to be a more effective education ministry. He urged other members of the House to undertake this role for themselves.

"I have come to understand that it is the teaching role of the episcopal office that enables the pastoral and prophetic roles," he said, observing that a bishop's teaching ministry need not be hierarchical.

"It is from Jesus that I think we draw our model of teacher because it is the model of engagement," he said.

"Episcopacy provides the community of faith with sacramental leadership...and sacramental leadership names the issues and provides the resources so that the community can appropriate the faith....

"My friends, I have a vision of a missionary Church. A Church that takes the issues of our time into the center of the life of faith ...a vision of the people of God gathered to hear and to do God's will...engaged in compassionate service...gathered around their bishop to reflect and think theologically about their active service in the world....a vision of a people of God working for justice, peace and equality...a vision of a Church gathered to share and be nourished by the good news of its Lord and Savior."

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URBAN BISHOPS PRESENT

ECONOMIC JUSTICE PAPER

DPS 87202

ST. CHARLES, Ill. (DPS, Oct.8) -- The House of Bishops voted today to receive and commend for study a paper prepared by the Urban Bishops Coalition entitled "Economic Justice and the Christian Conscience."

The House asked that the document receive the widest possible readership and encouraged dioceses to bring resolutions based on the subject to General Convention in 1988.

The paper opens by noting a frightening paradox: great prosperity among the rich -- especially in North America, Europe or Japan -- and a desperate poverty among the poor -- mostly in the Third World, but including millions in the United States.

"The gap between these two groups, the well-to-do and the poor, is widening daily and at an alarming rate," the paper states.

The document goes on to say that the "quick fix" remedies of the past are no longer enough and asserts that, "in the long run, only a major re-orienting of society's operational values can make possible the laying of a new foundation on which a truly just economy can thrive."

Authors of the lengthy paper look at our biblical heritage which affirms the dignity of all people everywhere, take a brief look at the U.S. economy and then analyze the extent of poverty in America today.

According to various estimates, between 32.4 and 33.1 million people in the U.S. -- nearly one in seven -- live in poverty. And the poverty has become increasingly racial in character: Blacks, Hispanics and Native Americans are among the poorest of the poor. Moreover, poverty has become feminized. Unemployment continues to be high; hunger grows, especially among children; there is increased poverty in rural areas, caused at least in part by government policy. Proper health care is often inaccessible and, according to the paper, "Most alarming, is the emergence of a vast new underclass of the poor, sometimes called 'throwaway people.'"

To some extent, the paper notes, U.S. society has become a "money culture" -- people are so intent on making money that the quality or need for a product seems hardly to matter to many an entrepreneur.



"And when such a passion grows cheek-by-jowl with extreme poverty, it is potentially dangerous," the paper warns. Economic efficiency in many cases results in new forms of social catastrophe.

In addition to study and reflection, the paper suggests six areas of action for Christians: focus on God's judging word on oppression wherever we discern it and hold to account those who bear responsibility for relieving it; help rebuild a sense of community in all the areas of our common life; attempt to enter into the pain of those who are poor or afflicted and to stand with them in their struggle for justice; join with others in challenging the "systemic" causes of poverty; labor at recovering a renewed theology of "work;" and advocate anew the responsibility of government, as an instrument of the people, in the struggle to assure economic justice for all.

"The bottom line is people," the paper reminds Episcopalians, and people, according to the biblical understanding, are created primarily for "community."

"But," the paper cautions, "for community to be rediscovered or re-created here in America will really require our embracing a new economic covenant. It will require rebuilding a new relationship between capital and community, between those who make significant economic decisions and those who must live with the consequences of those decisions."

Moreover, the paper concludes, the Church is called to undertake a much more critical exploration of justice issues than ever before imagined.

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BISHOPS TACKLE EDUCATION,

INTERNATIONAL AGENDA

DPS 86203

ST. CHARLES, Ill. (DPS, Oct. 8) -- Members of the Episcopal Church's House of Bishops, meeting here, discussed Christian initiation and administration of Holy Communion to infants and children, basing their discussion on papers by the Rt. Rev. C. Fitzsimons Allison, a former professor and now bishop of South Carolina, and by Louis Weil of Nashotah House.

Following a presentation by Allison, several members of the Committee on Theology, which is chaired by the Rt. Rev. Mark Dyer, bishop of Bethlehem, responded. They were Bishops Roger Harris, William Frey, Richard Grein and William Burrill.

Grein summed up his feelings by saying, "The main point is the manner in which we nurture the baptismal faith. I want to add formation. It's an important part of catechesis, and it won't be solved by either giving or withholding the sacrament from infants. If we had somehow nurtured the faith of those confirmed, our Church would be much larger."

When the discussion was opened up to the floor, the Rt. Rev. William Wantland, who is also a lawyer, pointed out that, while he has no theological objection, "You cannot legally communicate infants. You have to change the rules."

The Rt. Rev. William Cox, assistant bishop in Oklahoma, warned against pushing away the hands of infants who reach for the sacrament, for "The child will remember that rejection of the Church."

As the session closed, Dyer expressed hope that the Standing Liturgical Commission would write a resolution on the subject for General Convention.

At this meeting, for the first time, heads of the eleven accredited seminaries of the Episcopal Church met with the House of Bishops. During the two-hour session, concerns about screening, education and evaluation of prospective clergy in a three-year residential program were addressed by the deans. Bishops responded with their own questions and concerns about diocesan procedures used in the selection of candidates.

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The Very Rev. James Fenhagen, dean of General Theological Seminary, gave his analysis of the concern shared by bishops and deans over the evaluation of students during their seminary years. In subsequent discussion, he suggested more satisfactory results could be obtained from better communication between bishops and deans.

The Very Rev. Durstan McDonald, dean of the Seminary of the Southwest, shared a series of concerns about the General Ordination Examinations (GOE's). He said a great deal of time during the first term of the senior year is spent preparing for and completing the required tests, which often have debilitating psychological effects on students. He suggested an alternative method of examination, one which would place the timing of the GOE's in the diaconal year before ordination to the priesthood. He also said that clarifying specific areas of understanding about the purpose of GOE's would be helpful before any shift in their now uniform testing period. Another change MckDonald proposed was the continuation of national testing, but with evaluation of the GOE's by local dioceses.

The Dean of Berkeley Divinity School at Yale University, the Very Rev. James E. Annand, addressed concerns from the Council of Seminary Deans on the screening of applicants for ministry. He said the current process, entailing "a string of interviews," encourages passive-aggressive behavior in which students may adopt critical attitudes about authority. "The screening is seen as primarily a matter of jumping through hoops, an education process counter-productive to what we want." He suggested such elongated stages of examination often lead to clerical burnout and despair. He proposed a mode of intentional recruitment in which "the Church seeks the enlistment of the few for ordination" and welcomes greater numbers into lay expression of mission and ministry.

The Rt. Rev. Frank Cervený of the Diocese of Florida then introduced members of the Board of Theological Education and a discussion of "The Future of Theological Education in the Episcopal Church," a document which will be analyzed at that group's meeting in October. Recommendations for a systems evaluation of the Church, with special attention to its process of de-centralized leadership, the serious study of clergy supply and the sources of recruitment, and a financial report



from each accredited seminary were three areas which board members saw as important in the definition of seminary education and training for ministry.

In another education-related report, the Rev. David W. Perry, executive for Education for Mission and Ministry at the Episcopal Church Center, informed the House of the work of the Task Force on Christian Education.

The focus of the report centered on four areas: local congregations and a strategy to plan and carry out their educational ministry and recommendations on leadership development, resources and a theological vision for Christian education. The group has been charged by the Presiding Bishop to look at the life of the Church and "consider new ways of doing things." The 1988 General Convention in Detroit will receive the report of the Task Force.

In legislative sessions, the Committee on National and International Affairs presented a number of resolutions which were passed by the House. The first of these, on "The Arms Race, Disarmament, and Nuclear Deterrence," commends the President of the U.S. and the chairman of the U.S.S.R. for recent steps toward a treaty reducing numbers of intermediate nuclear weapons, urges President Reagan to continue these negotiations and work toward reducing strategic nuclear weapons, as well, and goes on to express hope "that such reductions in intermediate weapons is only the first step toward the ultimate and early abandonment of a strategy based on nuclear deterrence or mutually assured destruction." It also calls on all people "to join us in holding before the world's leaders a vision of peace which does not depend on weapons of mass destruction or violence of any kind, but rather on the Salom of God" and requests that copies of the resolution be forwarded to the President, Secretary of State and all Episcopal representatives in both houses of Congress.

A resolution on the Palestine/Israel Situation, originally tabled by the bishops, was re-introduced and, after amendments to make it more specific, was passed unanimously. The resolution affirms the importance for the Church of its prophetic role in standing with the oppressed and in the promotion of justice, peace and reconciliation for all people; affirms the existence of the State of Israel as defined by

DPS 87203/4

UN Resolutions 242 and 338 and its right to security; calls attention to injustice done to Palestinians and affirms their right to self-determination; supports the convening of an international conference in relation to this conflict, under United Nations' auspices, to which all parties would be invited; and commits the bishops "to continued prayer for Israelis and Palestinians, for Muslims, Jews, and Christians, for the achievement of justice, peace, and reconciliation for all."

In other resolutions from the Committee on National and International Affairs, the House:

- Upheld the churches in the "Frontline States" of Angola, Botswana, Lesotho, Mozambique, Zambia and Zimbabwe in Southern Africa and urged businesses and corporations to explore opportunities for investment through the Southern Africa Development Coordinating Council.

- Recognized the sensitive conditions in Namibia caused by the presence of the South African Defense Force and its military and political occupation and called for support of the Anglican Primates and bishops of Africa in their proposal that the Lambeth Conference appoint an international mediation group on Namibia.

- Affirmed Executive Council action taken on the Lusaka Statement and the South Africa and Namibia declarations issued by the Pre-Lambeth Conference of Anglican Primates and bishops in Africa.

- Expressed support for the Bishop and Diocese of Haiti and called for continued prayer and support as the Church in Haiti witnesses against oppression and repression.

- Commended the Anglican Church in Fiji for speaking out in support of a pluralistic, multi-ethnic democracy.

- Expressed solidarity with the Philippine Episcopal Church and the Philippine Independent Church in their efforts to achieve a more humane people-oriented society.

- Showed unanimous support for the courageous witness of Terry Waite, emissary of the Archbishop of Canterbury, who disappeared in Beirut eight months ago.

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PANEL DISMISSES

CHARGES AGAINST SPONG

DPS 87204

NEW YORK (DPS, Oct. 8) -- A presentation made against the Rt. Rev. John S. Spong, bishop of Newark, by Episcopalians affiliated with the Prayer Book Society and a group calling itself the Committee of Concerned Episcopalians has been dismissed unanimously by a panel of seven bishops appointed by Presiding Bishop Edmond L. Browning to look into the charges.

The panel, headed by Bishop Duncan M. Gray, Jr. of Mississippi, ruled that the charges against Spong were doctrinal in nature. Therefore, under the provisions of Canon IV.4.2, they must be presented by ten bishops exercising jurisdiction within this Church. The presentation, which was offered by clergy and lay people, did not meet those criteria. Therefore, the panel stated it "does not have authority to proceed." The panel declared other charges redundant or non-canonical and dismissed the entire 11-count presentation.

A letter has been sent by Browning to George T. Smith-Winnes, executive director of the Committee of Concerned Episcopalians, and to the Rev. Jerome Politzer, president of the Prayer Book Society, informing them of the panel's decision. The Presiding Bishop declined further comment, citing his role as chief pastor and his obligations to administer the investigative canons. ( **Eds.: Ruling & letter attached** ).

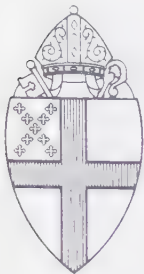
A second presentation against Spong, stemming from a dispute over a \$574,000 fire insurance settlement check for Ascension Church, Jersey City, is still under consideration by the panel.

In addition to Gray, the panel appointed by Browning during the recent House of Bishops meeting in St. Charles, Ill., includes diocesan bishops Claude Charles Vache of Southern Virginia; C. Brinkley Morton of San Diego; William C. Wantland of Eau Claire; Arthur A. Vogel of West Missouri; H. Coleman McGehee, Jr. of Michigan and suffragan Bishop Walter D. Dennis of New York.

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THE MOST REVEREND EDMOND L. BROWNING  
PRESIDING BISHOP, THE EPISCOPAL CHURCH

THE EPISCOPAL CHURCH CENTER  
815 SECOND AVENUE • NEW YORK NY 10017

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October 5, 1987

Mr. T. Smith-Winnes  
Executive Director  
Committee of  
Concerned Episcopalians  
101 Linden Ave., Shorecrest  
Red Bank, NJ 07701

The Rev. Jerome F. Politzer  
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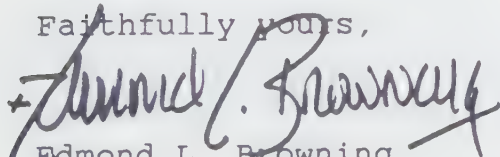
Dear Sirs:

I am enclosing a copy of the report, dated September 29, 1987, sent to me by the committee of seven bishops regarding your presentation against the Rt. Rev. John S., Spong, Bishop of Newark.

In accordance with Title IV, Canon IV., Sections 4 and 5, I appointed a committee of seven bishops to review the presentation. The Committee met to review the charges and have unanimously concurred in the dismissal.

I am sending a copy of the report to all the presenters. I note your request that the privacy of the signatories be preserved. However, I find no basis upon which to suppress the names and addresses of those signing the presentation and, upon request for copies of the presentation, will include the list of signatories.

Faithfully yours,

  
Edmond L. Browning  
Presiding Bishop

ELB:cac  
Enclosure (1)

cc: The Petitioners  
The Rt. Rev., The Bishop of Newark  
The Rt. Rev., The Bishop of New Jersey  
The Rt. Rev., The Bishop Suffragan of New Jersey  
The Rt. Revs., The Committee of Seven

## REPORT ON PRESENTATION

The Presiding Bishop, on September 21, 1987, received a Presentation filed against The Rt. Rev. John S. Spong, Bishop of Newark, pursuant to Canon IV. 4. 3. In accordance with Canon IV. 4. 5., The Presiding Bishop appointed seven bishops to review the Presentment. Those appointed were the Bishops of Mississippi, Chair, Southern Virginia, San Diego, Eau Claire, West Missouri, Michigan, and the Suffragan of New York (Dennis).

Eleven charges are made in the Presentment. In essence, the charges are as follows:

1. Denial that the Bible is the Word of God.
2. Nurturing of doubt and reinforcing gainsayers.
3. Denial of God's revelation of Himself as Father.
4. Violation of the Seventh Commandment by approving and supporting the Newark Report on Human Sexuality.
5. Denial of Holy Scripture as the literal Word of God.
6. Raising doubt as in #2 and denial as in #3 above.
7. (a) Teaching erroneous doctrine as in #4, and (b) condemning "religious security" as a vice.
8. Raising doubt as to the Faith as in #2 above.
9. Apostasy as in #2 and #6 above.
10. Being one-sided in criticism of the Church.
11. (Cumulative charge of the first ten charges.)

The Committee is aware that charges of denial of the Christian Faith are not to be taken lightly, nor are they to be dismissed easily. The charges here involved have been carefully examined, and the Committee finds the following:

- A) 1, 2, 3, 4, and 5 are in essence charges of holding and teaching doctrine contrary to that held by the Church.
- B) 6, 7a, 8 and 9 are redundant, repeating in essence the charges made in 2, 3, and 4.
- C) 11 is a reiteration of the first ten charges.
- D) 7b and 10, if proved, would constitute no canonical offense.

The Committee concludes that charges 1, 2, 3, 4, and 5, being in the nature of doctrinal charges, must be presented under the provisions of Canon IV. 4. 2. which requires a Presentment signed by ten bishops exercising jurisdiction in this Church. Since the Presentment made is not in this canonical form as to these charges, this Committee does not have authority to proceed further with them.

As charges 6, 7a, 9, and 11 are redundant and cumulative to other charges, they are stricken.

As charges 7b and 10 do not constitute any canonical offense if proved, they are stricken.

For the reasons stated, the Presentment is dismissed.

Concurred in unanimously by the Committee  
September 29, 1987



UNLUCKY 13 CHURCHES

DAMAGED IN L.A. QUAKE

DPS 87205

by Bob William  
Diocese of Los Angeles

LOS ANGELES (DPS, Oct. 8) -- Stained glass shattered, organ pipes shot out of their footings and bell towers cracked and teetered at Episcopal churches in the Los Angeles area when a magnitude-6.1 earthquake rocked Southern California on Thursday, Oct. 1.

The 7:42 a.m. temblor toppled parish-hall chimneys and coated pews with chips of plaster that priests and parishioners worked to clear away before services on Sunday, Oct. 4. But a 5.5-intensity aftershock hit at 3:58 that morning, bringing down more debris just hours before early Masses.

One church has been closed, and some 12 others across East Los Angeles and the San Gabriel Valley have reported varying degrees of damage. Losses were estimated to total at least \$200,000 as of Oct. 5.

Church members carried out clean-up operations in weekend temperatures of 108 degrees, nervously wondering if another strong aftershock might wreak more havoc.

In the hard-hit community of Whittier, St. Matthias Church sustained cracks to interior archways and exterior stucco, but engineers say the entire Spanish-style parish complex is structurally sound.

Rector Chester H. Howe II believes that it will probably cost \$50,-\$70,000 to repair the reinforced-concrete church, which was built in 1929. Howe said he is confident the congregation can raise that amount.

Located about six miles south of the Whittier Narrows area where the quake was centered, the church is being called "St. Matthias-by-the-Fault" by good-humored parishioners.

Because the church has remained open for regular Eucharists and a daily soup hour launched several years ago, St. Matthias staff members have been able to refer local residents to the Red Cross shelter and other service centers in Whittier, where California Gov. George Deukmejian has declared a state of emergency.

One family who attends St. Matthias was left homeless by the quake, and the church is working to help locate housing for those parishioners.

The most heavily damaged church in the Diocese of Los Angeles appears to be St. James, South Pasadena -- an 80-year-old Gothic-revival structure that was recently designated a state historic landmark.

The church is located about ten miles north of the quake's epicenter.

Determining that the church's stone-and-brick tower had been weakened and could collapse onto either the nave or an adjacent busy street, city inspectors cordoned off the sanctuary and offices as unsafe.

Rector Harold F. Knowles II said the church's large rose window is also in danger of crumbling.

Noting that damage was still being assessed by structural engineers and two parishioners who are architects, Knowles said the total cost of repairs "could run into six figures."

Church officials say there is little money on hand to meet these expenses, but they hope St. James will qualify for financial assistance as a state landmark.

At another seriously damaged church -- Ascension, Sierra Madre -- Sunday activities were carried out as scheduled, even though part of the sanctuary and parish hall have been roped off by the fire department.

Sunday's aftershock pulled a ceiling beam away from one wall of the quaint granite-and-fir church, built in 1888 in the foothills just east of Pasadena.

Stonework around the church was weakened, and three chimneys outside the parish hall and rectory were badly damaged. Rector Michael Bamberger said damage -- including losses to the church's gift shop -- could total \$10-\$20,000, although final estimates had not yet been tabulated. He said the church has reserve funds on hand to meet repair expenses.

Structural damage didn't stop the congregation from holding a traditional "Blessing of the Animals" service in honor of the Feast of St. Francis, which was observed in many churches the Sunday after the earthquake. Ascension parishioners surveyed the impact of the temblor and Sunday's aftershock with dogs, cats, rabbits and other pets in tow.

Other Episcopal churches sustained superficial cracks in plaster, loosened roof tiles, shattered windows and a lot of broken dishes. Such damage was reported at churches in Arcadia, East Los

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Angeles, Echo Park, El Monte, Monterey Park, Pasadena, San Gabriel and San Marino.

All Saints, Pasadena -- the largest Episcopal congregation west of the Mississippi -- closed its tower, balcony and side chapel after cracks were detected following Sunday's aftershock. The extent of that damage has not yet been determined, but it is not believed to be extreme.

In Monterey Park, a community included in the state of emergency declared by Deukmejian, St. Gabriel's Church sustained several broken windows. Assisted by a bishop's committee member of this Chinese mission congregation, Vicar Benjamin Pao spent the day of the quake boarding up the church.

The Episcopal Home for the Aged in Alhambra is located about half a mile from where Sunday's aftershock was centered near Rosemead. The Rev. George Cummings, director of the facility, said damage was limited to a few cracks, broken china and a water-heater that pulled away from a wall, but many of the home's elderly residents were frightened by the shake-up.

At Diocesan House in downtown Los Angeles, books and archival materials were knocked from shelves, and water pipes required repair.

Many churches around the diocese were fortified for earthquakes after the 1971 Sylmar temblor. That quake severely damaged the Cathedral Church of St. Paul in Los Angeles and eventually forced its demolition in 1980.

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## ANGLICAN IDENTITY - AN EXPECTANT COMMUNITY OF FAITH AND MISSION

The Pastoral Letter from the House of Bishops 1987

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Member of the Clergy having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same. Canon III.15.2(F).

To our partners in faith, lay and ordained, in the Episcopal Church in the United States, Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Panama, Ecuador, Colombia, Haiti, the Dominican Republic, the Virgin Islands, the Philippines, Taiwan, and the American Convocation of Episcopal Churches in Europe:

Grace be unto you and peace in the name of our Lord Jesus Christ.

We, your bishops, greet you from the city of Chicago where we have engaged the present, celebrated the past and looked with hope into the future.

### Gazing into the Past

The past compelled our attention because we celebrated the 100th anniversary of one of the great ecumenical proclamations of the Christian Church. The Episcopal House of Bishops, meeting in this same city in 1886, produced a document known as the Chicago Quadrilateral. Through these words the Episcopal Church issued a call to ecumenical unity at a time in Church history when exclusive and competing denominational claims were commonplace. This statement was among the first attempts by a major church in Christendom to separate the essential elements of our corporate life in Christ from the traditions that always gather around them. This document expressed a willingness by Episcopalians to forego all preferences of our own on the secondary matters of modes of worship, discipline, and customs if that could achieve unity in the body of Christ. Four essentials were set forth as the basis on which Christian unity might be established:

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1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments -- Baptism and the Supper of the Lord -- ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

(Book of Common Prayer, pp. 876-77)

The Chicago Quadrilateral is exciting to read even in 1987. It must have been breathtaking 100 years ago. We brought that part of our past into the present. As we worshiped in the same cathedral in which the original document was first adopted, our eyes were cast in both pride and humility upon our predecessors in office and in faith. We are the recipients of a goodly heritage.

This moment gave us a new awareness that we must act with a similar decisiveness and courage today if our descendants are to celebrate and remember our witness and be called by it into faithfulness in their own generation. That is how the communion of saints is built.

Episcopalians have been through some challenging days and rigorous years. In recent decades this Church of ours has begun the task of looking at its mission in terms of a vastly different world. We have edged away from our class consciousness and have opened our eyes to those victimized by our attitudes and our institutions. We have grown in our ability to understand our interdependence with all of the peoples of the world. We have awakened to a concern for our common environment. We have faced on differing levels the reality of our prejudices. We continue the exciting but arduous task of dialogue between the way we understand our faith and the stunning explosion of contemporary knowledge. We have poured great energy into the task of adapting our liturgy to reflect God's present action in history only to recognize that our liturgies change continuously as the people of God use them.

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We have participated in and witnessed the fresh breath of the Spirit evident in the renewal of the Church. We have watched the emergence of vital energy in prayer groups, Bible study, individual witnessing, and new focus for mission. There is power in our common life, a vision of a brighter future, and the willingness to put these apostolic gifts and exhilarating changes to work in the service of our Lord.

Every change, every transition, every new insight brings an experience of dislocation for some, and an experience of being finally included for others. No two of us ever move at exactly the same pace. As we have journeyed through recent decades, our Church has had pioneers and consolidators. We have had visionaries who propelled us into the future and traditionalists who wanted to make sure that the treasures of the past were properly valued. We now recognize that in the divine economy for a faithful community all of these points of view are gifts from God that we can celebrate. We believe that we are today a healthy, vibrant, balanced and, perhaps most importantly, an expectant Church.

#### Standing in the Present

This mood presents the opportunity that our Presiding Bishop sees and grasps so perceptively. He began his ministry in this office two years ago with a promise to listen and a commitment to the building of an inclusive faith community in which "there will be no outcasts." Listening and building inclusiveness will always be part of his ministry, but he is now prepared to lead, and this Church seems to us to be ready to join with him to welcome the future. As the servant of a Church that has vast reservoirs of power, Bishop Browning stated, "I am ready to press the connection between being in power and responding to the power of the Gospel."

Here in Chicago our Presiding Bishop has laid before us the mission imperatives that he hopes will guide the Church's mission during the years of his leadership.

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These imperatives point to familiar activities that have sustained and nourished the Church for centuries. Words like servanthood, evangelism, community service, missionary activity, education for ministry, and shared faith have been made newly vital for us as they flow into a unified ministry. "Faith is mission," Bishop Browning asserted. The Church tells the story of God in Christ both when it acts and when it speaks. If one speaks of God's love but does not act out that love, or if one acts out that love without interpreting one's action, the fullness of our Gospel is violated. Word and action are two sides of the same coin; so are justice and proclamation, witness and service. There is no evangelism that does not work for justice and no work for justice that is not evangelism. The heart of the Gospel cannot be divided.

In powerful and moving phrases the Presiding Bishop said, "I deeply believe that without justice there will be no peace, liberty, or equality. Justice is the ultimate good, grounded in our biblical heritage and patently demonstrated in Jesus' ministry. No society can be too just, no individual can act more justly than is good for him or her or for others in the society. The Church must be the first, not the last, to point out and protest instances or institutions of injustice; racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies. The passionate pursuit of justice is not extremism but virtue. Its fruits are liberty and equality. It should not be an accident that there is a relationship between Episcopalians in power and the Gospel."

This vision has stretched us to look at our mission not only nationally, but globally. The Gospel is the proclamation of the love of God, and justice is that love distributed. That insight informs our theological understanding and drives us into action.

"Have we left the care of the earth and all God's creatures great and small to the Sierra Club?" Bishop Browning asked. "Have we no sense of the theological implications of acid rain, deforestation, or the loss of the ozone layer? Have we nothing to say to those engaged in genetic engineering?" These are searching questions. A church, that addresses these issues must know in a deep and pervasive way the Lord we serve. We must be equally aware that the message of the Church will not be heard

by the secular public unless we understand the nature, the intricacies, and the origins of contemporary realities. The ongoing dialogue between science and theology is a necessary facet of the Church's missionary imperative to which this century in particular demands response from modern Christians.

This world also compels the Church to expand the spirit of ecumenical dialogue to include interfaith dialogue. Christians must not ignore or caricature the other great faith traditions of the world as unworthy of our serious attention and engagement.

Other items that touch profoundly the lives of our people received our attention and concern. They ranged from the flash points of conflict around the world to the issues of debate within our own societies. We looked with seriousness at the subject of human sexuality, the pressures on the family, and the needs of those who live on the margins of economic life.

Addressing these issues responsibly and effectively is now the agenda before this Church on every level, national, diocesan, and parochial. We, your bishops, feel the call of God's Holy Spirit, the excitement of a new vision, and the joyful burden of this responsibility. We share these things with you, our brothers and sisters in the Church, because we want you to hear this call and make it your vision, your opportunity, and your joy. We will need to work in concert to move this Church to new levels of engagement with our world. We believe that the ordained and lay leadership within our Church has been graced and inspired for this task and that you, like us, are waiting to be called and empowered. We now issue the call and together we will seek the empowerment.

#### Looking into the Future

When our eyes turned toward the future, we focused on the General Convention and the Lambeth Conference in 1988 and our hopes beyond that for the Church as the body of Christ in the 21st century of its life. Perhaps it was that sweep in the mind's eye from the Chicago Quadrilateral in 1886 to the present moment of opportunity, to the upcoming Lambeth Conference in 1988 and to the years beyond, that caused us to look anew at what it means to be an Anglican. Our identity as Anglicans



has been brought to the attention of the world through such international Anglican Church leaders as Desmond Tutu and Terry Waite. The Lambeth Conference of 1988 will be attended by more Anglican bishops from the continents of Asia, Africa, and Latin America than from Europe and North America. The Anglican Church is no longer the Church of England. Her daughter Churches around the world have grown into sister Churches forming a unique faith family. There are more Anglicans in Uganda today than in the United States. Anglicans worship not just in English, but in Japanese, Korean, Chinese, Portuguese, French, Spanish, and a myriad of other languages and dialects. Those attending the Lambeth Conference of 1988 will have available to them simultaneous translations into five languages.

We have within our Anglican fellowship a wide variety of liturgical practices and local customs. We are quite willing to disagree on substantial issues and to allow an open process in which we seek to discern the truth of God. We encourage theological debate and pioneering thinking. We allow issues to be confronted, ethical standards to be challenged, and credal understandings to be argued. We have always welcomed a wide variety of theological perspectives in our Church. Members of this communion rely in differing degrees on Scripture, tradition, reason, and experience as their authority. Slowly we are awakening to the realization that the boundaries of truth are wider than any of us has yet imagined.

A Church whose identity was long associated with a single nation had to become inclusive of a wide variety of people and practices. That Church is now a worldwide presence that requires us to embrace an even broader spectrum of life. Our claim is this: unity can be experienced without uniformity. Our belief is this: the Anglican Communion is living into a new and powerful definition of catholicity. We are in a very real sense a sign of the promise present in the true ecumenical spirit. The holy God, who is beyond the capacity of our human and finite minds to grasp, is fashioning a Church that is willing to lay aside all claims to the possession of infallible formulations of truth. God is instead fashioning a Church that will always be open to new insights, a Church that participates in the journey into God's purpose. We are becoming a community of faith that celebrates the God who creates all people and

all things; the Christ who says "Come unto me all ye....". and the Holy Spirit who binds us into a fellowship where no barrier divides us one from another, and where, in profound awareness of human sin and in spite of human differences, we speak the universal language of love, acceptance, and forgiveness.

The members of the Anglican Communion offer the world a Church that does not seek to impose unity by enforcing conformity. We offer the world a Church that dares to let unity develop by trusting the Holy Spirit to lead us into all truth. A Church always in transition will look like chaos to some until its cohesive catholicity begins to dawn upon us even as it dawns within us. Then there will be revealed in us the inclusive community of the people of God.

"My friends, I have a vision of a missionary Church," our Presiding Bishop stated, "a Church that takes the issues of our time into the center of its life of faith." This is the vision we, your bishops, have glimpsed in our meeting together in Chicago. This is the vision we now offer you. We believe that, in responding to this vision, we can find our vocation afresh and begin with new vigor to call our world to justice, even as we call that world to the God whom we have met in Jesus Christ: to whom be glory in the Church and in the lives of all the faithful both now and for ever.

Amen





PRESIDING BISHOP'S ADDRESS  
TO THE HOUSE OF BISHOPS  
Saturday, September 26, 1987

Last year at the meeting of this House a number of you took to the floor to remind me that it was necessary for the Presiding Bishop to be mindful of the time that he sets aside for rest, reflection and relaxation. Although this has been a whirlwind year, Patti and I have taken your advice and have just completed a month-long vacation. I am rested, I now have my senior staff in place, I am pleased that our church-wide consultative process has produced a set of mission imperatives, so let me tell you that this grandfather (as of March 21) is ready and eager to move out towards General Convention and the Lambeth Conference.

I am ready and eager to begin an exciting year that may be historic as well. A year that will allow me to bring in October the news of life and ministry of the Episcopal Church to both the meeting of the House of Bishops of Canada, which will meet in Nova Scotia, and to the meeting of the House of Bishops of the Church of England, at the invitation of the Archbishop of Canterbury. (My staff is jokingly calling this a "three-house year.") In December, I will travel to the Philippines and afterwards, at the invitation of Bishop Ting, I will make an ecumenical visit to China.

And, in what will be an historic event, I will chair the Executive Council meeting in February, which will meet in Guatemala, the first time that the Council will have met outside the United States. You may be interested to know that, as a part of this meeting, members of Council will visit every Latin American diocese to share in their realities and their ministries, hear of their dreams of participation and self-determination in the mission in the region and to bring to our sisters and brothers in Latin America the love, affection and support of their partners in the Episcopal Church in the United States.

Then, we're on our way to Detroit for the General Convention, an event that is looming higher and higher on the horizon, an event that I look forward to with both anxiety and great expectations. We have chosen as theme for the Convention "With Water and the Holy Spirit: Making All Things New," a theme that expresses both the fullness of the baptismal life of our community of faith and our vision for the future. I hope that this theme will give an organizing focus for the preparation for the Convention and also provide a common expression for our life together at the Convention. I believe that the General Convention in Detroit will be a milestone in our history, bringing our Church to a new vision of mission called forth by our baptism, upholding a variety of ministries and a deepened commitment to unity.

After General Convention, we move directly to the Lambeth Conference, where the members of this House will have an important role as the largest provincial representation. Although, for the first time, the bishops from Asia, Africa, the Pacific and Latin America will be in the majority, the bishops from the Episcopal Church will be the largest

single delegation. This means that our preparation, the way we relate to all our partners, and the manner in which we participate in plenary and committee discussions will be vital for both the conference and the future. I hope that these next days together around the Lambeth themes will provide us with a start on our corporate and individual preparation.

A busy and important year is ahead of us all. Each of us will have some part in the forthcoming events; the preparation for and the participation in these events will demand a great deal from us -- intellectually, spiritually and diplomatically. As I said, the last two years have helped prepare me, my vacation has provided me with rest and reflection, and both Patti and I look to the next twelve months with a great deal of expectation.

In the book Habits of the Heart, Robert Bellah records an interview with an Episcopal priest. The conversation covers a wide range of religious and societal issues. Then, the priest is asked "whether the Episcopal Church, which has traditionally strode close to the centers of power in our society and attempted to influence the power structure from within, should continue that policy or perhaps take a position closer to the margins of society, protesting against it." The priest replied, "I wish I knew the answer to that." And, then, after a lengthier response, he summed up his reflections by saying, "If we recover to any extent our support of our people in their vocations and ministries in the world, then maybe one would have enough confidence to say 'yes, from the inside we certainly can take responsibility, because our best people are there and they are nourished and succored by the church and ready to do the job.' Right now it seems almost accidental if there is any relationship between Episcopalians in power and the Gospel."

My friends, I am ready to take up the challenge to leadership that this priest, and so many others with whom I have met these past two years, have given. I am prepared to put forward the leadership that will give direction and support to all our people so that they can with confidence exercise the personal ministries that will make a difference in our parishes, communities, nation and world. I believe that we are at a place where we can nourish and succor the faithful so that they can do the job that needs to be done. And I am ready to press the connection between being in power and responding to the power of the Gospel.

My friends, the time that God has put before us is precious and God's call is clear. We don't have time for navel gazing, we don't have patience for nit-picking, we don't have energy for fanciful distractions.

My friends, I have listened to too many enthusiastic voices, I have been pulled by too many eager hands, I have been hugged by too many excited arms, I have looked into too many pleading eyes, to stand still now.

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My friends, I believe that this Church is on the move, we have got our act together and the message from everywhere I go is that it is time to get the show on the road. I am here to tell you that the train is leaving the station, and it's time to either get on it or continue to sit on your bags.

The way ahead is clear to me. The ministry that this Church is poised to exercise has become increasingly evident, the Lord's call to service and evangelism rings loud and the commission to the disciples is being framed anew for our time. We are being called to a service which is our perfect freedom. Let me share with you the mission imperatives that will guide my leadership.

First, I am going to seek ways to inspire others by a ministry of servanthood. Every muscle and fiber of this Church is going to be stretched in outreach to serve all of God's creation. We must not rest until every Episcopalian accepts the call to be a missionary, living a life of service, reaching out to others bringing nourishment for soul, mind and body. I will say it over and over again that faith is mission. This will mean that we must give greater attention to our program for overseas missionary placement, the Volunteers for Mission Program, and, let me say this clearly, I am going to put flesh on the bones of the Jubilee Ministries program, and I am going to make it the community service and witness program it was envisioned to be. The time for words is over. The time for faith in action has begun.

The time has also come for active evangelisation. We Episcopalians are often accused of talking too much of our heritage and too little of God and God's work among us. To be a missionary is to be an evangelist. Therefore, we must help each other to share more openly. We must find ways to let our rich heritage shape and flavor the message of faith that we share; but the most important focus must be on God and God's work among us through the Lord Jesus. To be an evangelist, I believe, is to be open to those with whom we meet and, in being open to others, they will be open to us and want to hear from us -- the open climate is essential in the sharing of the Lord.

Second, I am going to invest the resources of this Church in developing educational programs to enable, to enrich, and to empower the people of God for mission. I believe that the harvest is plentiful and we must provide adequate resources to recruit, nourish and support the laborers in the mission field. Every Episcopalian is a missionary. Faith put to work. Faith at work in the streets, faith put to work in the office, faith put to work in the hospital, faith put to work in the criminal justice system. I envision an educational process with the necessary resources to nourish, expand and support the faithful of all ages through a lifelong program of action, reflection, study, prayers, meditation and common worship. Total education for total ministry. I will come back to this later.

Third, I have already demonstrated my determination to strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion. Too few Episcopalians understand or appreciate the fact that they are part of an historic, worldwide communion. That blind spot of our identity has come to an end. The Archbishop of Canterbury has dramatically demonstrated through his travels, through his global leadership, through his writings, through his outreach to religious leaders of all faiths that we are a communion of stature and substance.



He has strengthened the consultative council of the Primates, he has given leadership by his personal, active presence to the Anglican Consultative Council, he has called every diocese, in the person of the bishop, to the Lambeth Conference. He has demonstrated that the Anglican Communion has the capacity and the resources to proclaim and serve God's kingdom throughout the world. I believe Archbishop Runcie, especially through the Lambeth Conference, is testing our will to be a communion -- a worldwide partnership of autonomous churches.

It is my wish to lead the bishops of this province of the Anglican Communion to the Lambeth Conference next summer, to demonstrate the depth and width of our commitment to be a communion. It is my wish to witness to the fact that "interdependence in the body of Christ" is more than a slogan; it is a way of living out our faith. I will use my overseas travels to our partner churches to proclaim that we are in solidarity with every corner of the communion. And I want to challenge you, through your travel, through your companion diocese relationships, and through your programs to offer sabbatical opportunities to overseas clergy, to join me in an active witness to the intertwining bonds of affection that bind the parts of our communion together.

Fourth, I am making communication a priority. It has been said that the mission and ministry of the Episcopal Church was the best kept secret in history. No longer! I am exploring new and creative ways to demonstrate the work of the Church as it strives to respond to the Gospel. And, when I say "the Church," I mean the Church on every level. I am not satisfied by the way we communicate with each other, and I am not satisfied with the way we communicate to the world through the secular media. I am going to remedy this -- and fast!

Let me give you an example. My dear friends, for my sins and enlightenment, I try to read as many of your diocesan papers as possible. I read your letters, I read of your parochial visits, I read about the ECW in your diocese, I read about the ordinations, I read about the clergy changes, the clergy anniversaries, the clergy-led conferences. I see your photographs with confirmation classes, with committees, commissions, task forces and study groups. You do a great deal of internal diocesan communication but, I fearfully ask, where is the Gospel nourishment, where is the global vision of the church, where is the news about the Anglican Communion, where are the faith stories about missionaries, hard-working volunteers, where are the articles about religious and social issues that will stretch the faith fabric of your parishioners? I love Evelyn Underhill, but certainly we have reviewed all of her books by now?

How about the public media? Are your parishes being helped to utilize creatively the local newspaper, the local radio station, the local TV station? Are you comfortable with the label of "media illiterate"? I'm not, and I'm going to do something about it! As they say, stay tuned.

Fifth, I have been clear from the beginning of my ministry as Presiding Bishop that I believe it is our Christian duty to strive for justice and peace among all people and that we have a special call to respect the dignity of every human being. Let me be clear about my

total dedication to the idea and practice of justice. I deeply believe that without justice there will be no peace, liberty or equality. Justice is the ultimate good, grounded in our biblical heritage and patently demonstrated in Jesus' ministry. Paraphrasing Mortimer J. Adler (Six Great Ideas): One can want too much liberty and too much equality -- more than it is good for us to have in relation to others in society, and more than we have any right to. Not so with justice. No society can be too just; no individual can act more justly than is good for him or her or for others in the society.

The Church must be the first, not the last, to point out and protest instances or institutions of injustice. Racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies.

If a government practices apartheid, it must be denounced and vigorously opposed, and reformed.

If an educational system selectively limits the participation of one group of students, it must be denounced and vigorously opposed, and reformed.

If a selection committee turns down a fully qualified applicant because the only disqualifying factor is that gender or race, it must be denounced and vigorously opposed, and reformed.

The passionate pursuit of justice is not extremism but virtue. Its fruits are liberty and equality. It should not be an accident that there is a relationship between Episcopalians in power and the Gospel.

Sixth, I think we have been timid in exploring and exercising our total stewardship in response to the biblical teaching of the right use of God's creation.

Yes, on one hand I am talking about time, talents and treasure (or, as I prefer to call them, compassionate and sacrificial giving to meet the needs of others). But, on the other hand, I mean the use and abuse of God's creation. Have we thought theologically about the rape of the land for economic exploitation? Have we left the care of the earth and all God's creatures great and small to the Sierra Club? Have we forgotten the lesson of Noah? Have we no sense of the theological implications of acid rain, deforestation, or loss of the ozone layer? Have we nothing to say to those engaged in genetic engineering? Are we comfortable with social Darwinism? Are we developing a theology that respects the integrity of creation and a social ethic that supports it? I do not think that the issues of development and the environment are outside the purview of theological thinking and action any more than those of money.

Seventh, I want to move beyond pious platitudes and trite moralisms to support individuals and families in their struggles for wholeness by knowing and loving the values of the Gospel.

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Although I want to say more about this in a minute, let me say that we cannot sit on our hands while the divorce rate climbs, when the incidence of child abuse climbs, while theaters, bookstores, advertising and many popular TV programs glorify violence, especially sexual exploitation, while the number of latchkey children escalates, while more and more children are crammed into rooms in welfare hotels -- four to seven to a room eating one hot meal a day prepared on an illegal hotplate. We must move beyond the middle class smugness of focusing on the Dick-and-Jane families of the 1950s and start dealing with the realities of family life today!

I affirm the family, I have found my wholeness in marriage. That is who I am. But I can still communicate and walk in faith with someone who tells a different story. I also affirm those who are called to remain single, those who live in alternate or extended families or communities. It is my firm belief and my vision for this Church that we will acknowledge that God works within each of us to make and keep us whole.

There are going to be many who refuse to hear this message. It reminds me of the Austrian emperor in the movie Amadeus, who criticized Mozart's opera The Marriage of Figaro because it had too many notes and, as everyone knows, the ear can only hear so many notes. There are many today who will refuse to hear the many notes God has built into the creation. My dear friends, the problem is not that of the Composer or the composition but of the ear of the listener. "Those who have ears, let them hear."

Eighth, last and by no means least, this Church must commit itself to the unity of the Church and of all God's people. The time has come to move beyond the annual octaves for Christian unity, the time has come to put the ecumenical movement on the local level where Christians can work and serve together and then reflect theologically on their joint, unified action. The time has come to break out of the western mode of ecumenical dialogues to a realistic world view of interfaith dialogue with Islam, Judaism, Hinduism and the other world religions. I want the Episcopal Church to live up to its global responsibilities in every facet of its life, and that includes not only the unit of Christendom but of all God's people whatever their faith.

In his meeting with ecumenical leaders during his recent visit to the United States, Pope John Paul II shared with us his vision of ecumenical relations. He said: "Ecumenism is not a matter of power and human 'tactics.' It is a service of truth in love and humble submission to God...our collaboration...is not a matter of measured calculation. We do not collaborate simply for the sake of efficiency, or for reasons of mere strategy, or for advantage and influence. We collaborate for the sake of Christ, who urges us to be one in him and in the Father, so that the world may believe." I say "Amen" to that!

These are the eight mission imperatives that I believe give expression to our mission. They summarize what I have heard from the Church during these past two years of listening and dreaming. I believe that these imperatives are the faithful expressions of a Church focused on the vision of compassion, justice and service -- the vision of a Church giving itself in that service which is perfect freedom.

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Now I want to turn to the role that I see for the Presiding Bishop in the vision of this Church as it moves into a mission of compassion, justice and service. In so doing I would like to suggest parallel roles for this House and for you individually in your ministry.

In my April 3 letter to you regarding the church wide discussion of human sexuality, I said that "I believe it is my role at this time to hold up for the whole Church a model of leadership which enables any subject to be discussed among us as long as such discussion is within a framework of mutual respect and loving kindness, which brings about a pastoral response." In concluding that letter, I offered you several concrete suggestions in our roles as teachers and pastors. Your response to these suggestions was immediate and, I believe, successful. As I stated earlier, I read your diocesan newspapers so I know how effectively you dealt with these suggestions. It seems to me, then, that one of the primary tasks for me as Presiding Bishop, and you are free to appropriate this as applicable, is to strengthen my teaching ministry and to encourage and enable the Church to be a more effective education ministry.

I see this teaching task as having three aspects:

1. To identify and hold up before the Church those significant issues for the community of faith; and,

2. To provide the resources necessary to inform and enable the community of faith -- that means individually and corporately -- to address those issues in our lives.

3. To bring together those involved in the community to share the riches of their particular experience, to seek the counsel of the Holy Spirit and to give fresh enlightenment for faith understanding and action.

For this time in the life of our Church, I have come to understand that it is the teaching role of the episcopal office that enables the pastoral and prophetic roles. I do not believe that the teaching ministry of the bishop needs to be hierarchical. I have come to experience its power in lifting up the faith, in calling forth the faith that resides in the community of the baptized. I see the teacher in the midst of the people of God, being what Paolo Freire calls "the vagabonds of the obvious." Need I evoke the mode of Jesus the teacher walking with his disciples, being in the center of the crowd or in the Temple with the elders, or on the road to Emmaus, or around the table in the Upper Room? It is from Jesus that I draw my model of teacher. It is the model of engagement, conversation, searching questions, parables, faithful witness. All that I have said today concerning the mission imperatives hinges on a solid understanding of the leadership of the Church and, in this case, that of the Presiding Bishop.

Episcopacy provides the community of faith with sacramental leadership -- a leadership that signifies and enables what all Christians share by virtue of their baptism. The episcopacy is not monarchical, it does not rule or judge, but in its sacramental nature it becomes, like baptism, responsible for the study and appropriation of faith in our lives. And so, far from the monarchical model, sacramental leadership names the issues and provides the resources so that the community can appropriate the faith.

In its recent statement, The Nature of Christian Belief, the House of Bishops of the Church of England wrote:

"Bishops...have a twofold task. They are to 'guard, expound and teach' the faith as they have received it. They are also to be 'apostolic pioneers.' As such they are guardians of the process of exploration as well as of received truths. They need to listen not only to the church but to the world, to give courage and support to those who are engaged in 'proclaiming afresh,' to respond creatively to new knowledge and new opportunities...And whether they are bringing out of the Gospel treasures things new or things old, they have at all times the duty to avoid and to warn against the shallow truth, either traditionalist or innovatory, which fails to connect with and penetrate human life."

As Presiding Bishop, I intend to name the crucial issues of our time, I intend to gather the community to study and discuss these issues, drawing on the great treasures deposited in the Church and trying to discern the word and will of God in the new knowledge. I also see it as my responsibility to provide the resources necessary to achieve this task. My prophetic role as Presiding Bishop is to break outside the institutional constraints and to stand both on the fringes and in the midst of the community to name the emerging issues of faith. My pastoral role as Presiding Bishop is to oversee the community, to gather it together and to preside over it.

The teaching ministry brings both prophetic and pastoral roles together for me and enables me to fulfill both.

In a draft statement on Christian education, which is being circulated by the task force I appointed by request of the last General Convention, we are reminded that "we live in a world where there is moral ambiguity, individual and institutional confusion, social isolation and pervasive alienation, where economic and social injustice persists." The report continues: "We are challenged to respond with a vision born out of present realities and signed and marked by our baptismal covenant."

From the report of the Strategic Planning Committee for Theological Education in the Episcopal Church to the Board for Theological Education, we are likewise reminded: "Any consideration of the future of theological education in the Episcopal Church must begin here with the education of the entire people of God for ministry and education... The paucity of such education constitutes a serious weakness threatening the effectiveness of the ministry and mission of the Episcopal Church at large."

As Presiding Bishop it is my responsibility to name the issues of racism and sexism, or the lack of a comprehensive theology of stewardship of the creation, or the abuses of individualism to the diminution of community and the commonweal, or the morality of the primacy of pleasure in interpersonal relations or the lack of morality in corporate relationships. It is also my responsibility to take the issues to every congregation, to every educational campus, to every hospital, to every law office, to every board room, to every corridor of power. I may even have to take these faith issues to the great classroom of television and the other electronic media.

The teaching role of the episcopacy fosters community, it brings people together, it focuses their attention on the goals and well being of the community, it makes connections in a pluralistic society, it is the nexus for the past and shares signs of hope for the future. The teaching role of the bishop enables the transmission of morals without being coercive, it provides the context for dignity and self-worth while allowing the grace of God to flow into lives strangled by the illusion of self-reliance. The teaching role of the bishop builds individual moral character but also sets a high value on the interdependence of every individual. Above all, the teaching role of the bishop supports the community of faith during the painful process of growth.

In response to a friend who was scandalized and angry at the Catholic hierarchy, Flannery O'Connor wrote: "The Holy Spirit very rarely shows Himself on the surface of anything...The Church is founded on Peter who denied Christ three times and couldn't walk on the water by himself. You are expecting his successors to walk on water. All human nature vigorously resists grace because grace changes us, and the change is painful."

My friends, I have a vision of a missionary Church. A Church that takes the issues of our time into the center of its life of faith.

I have a vision of the people of God gathered to hear and to do God's will. A people of God gathered around their bishop for study, nurture and support.

I have a vision of the people of God engaged in compassionate service. A people of God gathered around their bishop to reflect and think theologically about their active service in the world.

I have a vision of the people of God working for justice, peace and equality. A people of God gathered around the table with their bishop who takes and breaks bread, feeding and nourishing them.

And, my friends, I have the vision of a church gathered to share and be nourished by the good news of its Lord and Savior, recalling the account of Jesus in the synagogue as he read from the book of the prophet Isaiah:

The Spirit of the Lord is upon me,  
because he has chosen me  
to preach the Good News to the poor people.  
He has sent me to proclaim liberty to the captives,  
and recovery of sight to the blind;  
To set free the oppressed,  
and announce the year when the Lord will save his people.

A vision that concludes with the reading that "this passage of scripture has come true today, as you heard it being read."

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**COMMISSION ON HUMAN AFFAIRS AND HEALTH**  
**Interim Report to the House of Bishops**  
**September 30, 1987**

The House of Bishops meeting in San Antonio in the fall of 1986 referred to the Standing Commission on Human Affairs and Health a proposed resolution concerning Sexual Morality (copy attached), with the request that the Commission study the issues raised by that resolution. This is the report the Commission was asked to present to this 1987 meeting of the House.

Since the last meeting of this House, the Commission has met three times. The issues raised in the resolution referred to us have been discussed at great length at each of those meetings. Indeed, the matter of human sexuality has been in the forefront of our discussions in all of the six meetings held this triennium. During this same period of time the Commission has also had the benefit of a significant response from throughout the Church on issues related to human sexuality as a result of a series of articles which appeared in The Episcopalian this spring under the Commission's auspices.

In addition, Bishops in several Provinces have discussed these issues, and in at least three instances have passed resolutions on the subject. We are aware also of studies which are currently occurring in many congregations and dioceses, and at least two Provinces have planned Convocations in the near future dealing with human sexuality.

Thus, it will come as no surprise to this body that the Commission's report to the 1988 General Convention will deal largely with human sexuality concerns, and it is likely that much of this Interim Report may be included in the Blue Book. It should be noted that the individuals who make up the Commission represent a wide range of viewpoints and in that sense is broadly representative of the Church. Like the Church as a whole, we are not unanimous with regard to all of the nuances of the various strands of this report. Indeed, some individual differences of opinion are sharp and sustained. Thus, while the substance of this report was discussed thoroughly at the Commission's most recent meeting and members of the Commission have had opportunity to respond to it in draft form, I must take responsibility for the report itself. I have tried to represent fairly various shades of opinion where complete agreement could not be reached.

The members of the Commission wish to affirm our common understanding of what has been called the "traditional" or "classic" posture of the Christian Church with respect to sexual morality. By this we understand that for Christians the ideal for the appropriate expression of sexual intimacy (intercourse) lies within the bounds of a life-long commitment in marriage by two persons of the opposite sex.

In those areas which follow, where we are not necessarily of one mind, we still wish to affirm our understanding of those forces at work in society which seem to cry out for a healing word of direction from the Church. We are all aware that societal patterns of expression of our common sexuality have changed significantly in recent decades. Although the Church's teaching on human sexuality has continued unchanged, actual sexual behavior appears to have departed significantly from that teaching.

Obviously, we must raise some questions: If the traditional Christian attitude with respect to sexual morality is, as we believe, so universally and commonly understood within the Church, why does it not seem to have power in the lives of so many adherents of the Gospel of Jesus Christ? Has the Church's perspective been rendered obsolete by new knowledge that has created a counter, secular wisdom? Is the only word the Church has to speak this situation an exhortation to "do better" in obeying the law? Is the reaffirmation, yet again, of the classic proscriptions the best way to bring the healing word of the Gospel to bear on both church and society?

These are but a few of the important questions which the Church must face anew in each generation. However, it seems to us that there is a more basic question: What is the appropriate teaching on human sexuality that the church should utter to the Church and to society at this time?

As the Commission has struggled with this question over the last 24 months we have found it helpful to look at three "categories" of morality rather than the usual two. Usually, most of us tend to think in terms of moral principles and then apply them to the practice of individuals or groups. We invite the House (and the Church) to consider the possibility of adding a third category, that of policies, which falls between principles and practice.

A brief quotation from the 1983 Roman Catholic Bishops' Peace Pastoral may help here:

"Moral principles are effective restraints ... only when policies reflect them and individuals practice them."



(Paragraph 231, page 72; emphasis added)

Thus, by principle we mean that which is fundamental or has foundational importance for us in guiding our lives. In Christian terms, our principles are those things that we believe to be of fundamental value to God, as discerned primarily, but not solely, from Scripture. Other sources for our knowledge of what we believe God values are our various traditions, our human reason and our experience of living in God's community, the Church.

Principles, then, embody and articulate our ultimate values.

A policy is a "rule of thumb" that directs how a principle shall be applied under certain circumstances. We gauge how good our policy or rule is by allowing it to be judged by the principle or ultimate value under which it is formulated. So we ask, "Do our policies adequately reflect and embody our principles?" "Do they help us to make happen what we understand God values?"

As noted previously, it is common to attempt to judge particular actions by a value or principle, instead of by a policy or rule. For example, if one holds that love is the highest Christian value, the temptation is to judge a particular action by claiming that such an action either is or is not loving. One is then left with the question, "In relation to what?" In other words, the policy is necessary in order for the principle to have a context in which to exercise its power. Without such a context, the likely response to the exercise of that temptation is, "So what?"

An action, therefore, has to be measured against the policy which purports to inform it, and that in turn is judged by the principle under which it was formulated.

We will return shortly to this philosophical exploration. For now, we trust it will be helpful in understanding what the Commission would like to set forth for the House of Bishops.

## II

In general terms, there are five areas of human sexual experience that are addressed either directly or by implication in the resolution that was referred to us: Intimate sexual relations between persons of the opposite sex, united in marriage; pre-marital intimate sexual relations; extra-marital intimate sexual relations; post-marital intimate sexual relations; and intimate sexual relations between persons of the same sex.

The Commission affirms that the resolution has much to commend it. Although simple, straight-forward and clear, it lacks nuances that would make it a more useful pastoral document. Life is, in fact, much more complex, and the resolution does not address these complexities adequately.

Let us for a few moments consider each of those five areas of human sexual experience.

The Commission is uniformly agreed that life-long, monogamous marriage is the normative or ideal context for moral intimate sexual expression between Christians!

We are also agreed that extra-marital intimate sexual relations are immoral because they violate the sacred commitment of the marriage bond, and do violence to marriage as the symbol "of the mystical union which is between Christ and his Church." It is not too much to say that intimate extra-marital sexual relations are a form of idolatry for Christians.

With regard to pre-marital and so-called post-marital intimate sexual relations we affirm again that Christian marriage is the normal or ideal context for moral intimate sexual relations.

Obviously some of these pre- and post marital intimate sexual relationships intend to mirror, at a significant level, the faithfulness of marriage. Some of them surely have the potential to be life-giving and not life-draining. Nevertheless, the widespread and increasing number of them seem to us to witness more to promiscuity than to fidelity, and they therefore move both Church and society away from a sacred commitment. We cannot recommend that they be affirmed by this Church as acceptable relationships.

The truth and the value of traditional Christian moral principles are not in question here. I believe every member of the Commission affirms them without hesitation. The question is, how can we teach these principles without them being perceived as "a rigid code of do's and don't's, a tedious moralizing, a list of requirements for avoiding the pains of hell?" That is not good news! Thus, with regard to human sexuality, how can we communicate the good news of a joy-filled, abundant life to the Church and to society within the context of Christian marriage without seeming to close off a responsible and caring application of those principles, to those not married, in specific pastoral circumstances? This is the task which any proposed resolution must address. Therefore, we believe that the Church should stand firm on its traditional moral principles in this area, but without ignoring the theological and pastoral implications of such a seemingly widespread rejection of those principles in society and in the Church.

Such a resolution may cause confusion in the minds of some and be open to misinterpretation by others. Yet it seems clear that a simple restatement of the Church's traditional stance does not have the moral power it once appeared to have, and which we believe it should have.

The framing of such a resolution will not be easy; nor will its subsequent interpretation. This latter is the task of the pastor, as moral theologian: assisting a person or couple or congregation in understanding the nature of the principle (the norm or ideal) and the relevant policy that informs and judges the action.

It is worth noting that this methodology is precisely what successive General Conventions have used with respect to the morality of abortion. We have asserted and affirmed the principle, or value, of the sacredness of life; and we have established a policy which sets forth specific contexts, [i.e., rape, incest, grave danger to health of the mother, or the possibility that the baby will be born badly disabled], that give guidance to decision making in particular instances.

In short, the Commission hopes that the bishops (and the whole church) will take the time to develop a carefully reasoned and nuanced statement. As I will note in more detail at the end of this interim report, we believe that such a statement should occur in the context of a much broader commentary that sets forth what this church believes, not only regarding sexual behaviors, but also the whole range of human sexuality.

The question of intimate sexual relations between persons of the same sex presents a different set of issues for the Church. They are even more complex for they deal directly with what a person is (one's ontology) in addition to a person's specific sexual (genital) activity. The resolution referred to the Commission indirectly addresses this area of human sexuality. It is to be noted that the question here is not the blessing of same-sex unions, but how the Church shall relate to those persons who discover themselves to be homosexual.

The word "discover" here is not used casually. We are aware from a number of recent studies [cf., Homosexualities, "A Typology of Sexual Experience", Alan P. Bell and Martin S. Weinberg, (New York: Simon and Schuster, 1978), and "Psychological Perspectives Related to Homosexuality", Herbert W. Stroup, Jr., Ph.D., a brief article in A Study of Issues Concerning Homosexuality, (New York, Division for Mission in North America, Lutheran Church in America, 1986), and the Kinsey studies, (Philadelphia, W. B. Saunders, 1948 and 1953)] that all of us



live on a continuum of sexual orientation, from exclusively heterosexual to exclusively homosexual. These and other studies suggest that few are the persons who choose to act out of a sexual orientation other than that which is a given for that individual.

Further, many serious students of Scripture now assert that those biblical writers who spoke of homosexuality at all knew nothing of what we would refer to as homosexual orientation. What they inveighed against was what we would call pedophilia and other predatory or coercive behavior and men promiscuously giving vent to their lust with other men.

An increasing body of evidence from the life sciences seems to indicate that homosexuality, and indeed heterosexuality, are human conditions, existing on a continuum, which are the result of pre-natal brain formation over which neither the fetus nor the parents have control. If this is true, and if the understanding of Scripture suggested above has any credence at all, then does not the Church owe it to itself, to the homosexual person, and to truth, to take this into serious account when setting forth the theological and moral principles and policies which undergird sexual behavior?

In addition to the above, we need to consider the following: Informed estimates suggest that as many as one in ten males (and a slightly lesser percentage of females) are primarily homosexual in orientation. If this is true, this means that the mathematical probability is that twelve to fifteen of the members of this House of Bishops have discovered themselves to be homosexual persons. Perhaps as many as 1,200 of our clergy and two to three hundred thousand members of our Church are homosexual. This would further suggest that four hundred thousand of our members are directly involved as parents of homosexual children. The alienation experienced by homosexual persons has forced them into ghettos where the rates of suicide and alcoholism are among the highest in the nation. The Bishop of California reports that incidents of "gay bashing" doubled from 1985 to 1986 in the San Francisco Bay Area. And, an article in the July 15 Christian Century (page 626) corroborates that information, saying that "attacks against gays and lesbians in the country at large (jumped) from 2,042 in 1985 to 4,946 in 1986."

In due course, the Church must make a clear pronouncement as to its present understanding of the principles for which we stand. However, in the face of these staggering data, at this present moment, the Commission encourages and entreats this church to adopt the stance that has been taken by our Presiding Bishop over the past 21 months. Before we do anything else, we need to listen and pay attention to our homosexual brothers and sisters. All our people need to know they have the love of the Church, are part of it, and are entitled to its full pastoral care and concern.

We submit that we need to be an actively loving and listening church. The 1976 and 1979 General Conventions have already spoken to the issue with resolutions: in 1979 we addressed ordination; and in 1976 we acknowledged "that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral care and concern of the Church." What is needed is not another resolution, but a compassionate acting out of the 1976 resolution, and a "care-full" listening to their human stories and spiritual pilgrimages.

"God hates the sin, but loves the sinner," is a frequently heard slogan around the Church. But when "the sinner" is questioned about how "loved" he or she feels by Christ's Church, the homosexual person in particular describes his or her experience as being hated, at worst, and at best, pitied. Never loved!

If we can listen to our homosexual brothers and sisters we may make some discoveries that will add to what we already know from Scripture, tradition and reason. The Commission challenges this church to suspend for a time the ancient judgments against our present homosexual Episcopalians and simply open to them a process that will allow them to tell us the stories of their lives. We need to hear such things as when they first realized and/or feared that they were homosexuals; the reaction of their parents; the reaction of their Church; the price they have paid for being what they are; and their hopes that keep them steadfastly within their Church.

The ambitious challenge is fraught with threatening possibilities. Yet we believe it can be met. If we have the courage for the task, the Body of Christ will be far less estranged. This is not just a matter of "coming out" or "staying in" the closet. It is matter of finding another room where we can talk. This Commission believes that we must find that room.

The data regarding sexual orientation that increasingly seem to point to causes beyond human volition; the geometric growth of the AIDS crisis that has as of September first claimed 24,000 lives, many of whom were homosexual and some of whom were Episcopal clergy and laity; and the sense of rejection coming from almost every quarter make us conclude that homosexual Episcopalians neither need nor deserve another rejection from their Church at this moment. Instead, perhaps this Church can acknowledge its culpability in the way homosexual persons have been treated through the ages. Perhaps the ordained leadership of this church can model a sensitive listening which will enable these members of the people to God to experience something of that love which was "resolved" in 1976.

### III

#### Recommendations:

##### A. General

1. We commend the Task Force of the national Church staff for the excellent study guide, Sexuality, A Divine Gift just released. We urge its use in our dioceses and congregations.
2. We commend for serious study in this Church the 1986 publication of the Lutheran Church in America, A Study of Issues Concerning Homosexuality. It is a serious attempt to come to grips with the Biblical, theological, biological, psychological and ethical considerations related to human sexuality and particularly to homosexuality.
3. We commend to this House and to the Dioceses of our Church further serious consideration of Resolution A-69, passed by the 1982 General Convention, "concerning diocesan commissions to review policies on marriage." This resolution, and the data supporting it, continue to provide excellent background for the study of the issues raised in this interim report.

##### B. To General Convention

1. The Commission will recommend to General Convention the development of further educational materials on human sexuality for use by all age groups in our congregations and church schools, and that such materials become a part of this church's ongoing Christian education curricula.



2. The Commission will recommend that the General Convention lower its expectations of the Commission on Human Affairs and Health. Its present agenda is much too broad and finances too limited to do responsibly what it is asked to do.
3. The Commission will recommend that General Convention direct the Executive Council to begin now to compile a booklet setting forth what this church has said and believes regarding all the issues relating to human sexuality, and to include a bibliography or recommended resources for the further study of those issues. It is our hope that such a booklet be published shortly after the 1991 General Convention, thus allowing the studies currently underway to be completed and appropriate action in response to them to be taken by the Convention.

C. To the House of Bishops

1. We recommend that issues raised in this "Interim Report" be discussed this afternoon in small groups and that a selected number of the small groups be asked to report back to a plenary of the House at 3:30 p.m. (Those small groups not reporting back orally will be asked to share with the Commission, in writing, the substance of their discussions along with any suggestions they may wish to make with regard to the Commission's work).
2. We commend to each of the small groups the use of the following questions/statements as a guide to their discussions::
  - a. With regard to pre- and post-marital intimate sexual relations, can we identify pastoral circumstances which would justify a policy which "tempers" the basic moral principle?
  - b. What difference might it make in our basic theological affirmations if sexual orientation is conclusively shown to be "beyond choice" for the vast majority of individuals?
  - c. How can our policy differentiate between coercive or promiscuous behavior, and loving, committed, long-term relationships between persons of the same sex?
3. We recommend that no resolution such as that referred to us be offered, debated or voted upon at this meeting of the House. As we have indicated in this Interim Report, such a resolution needs sufficient time in preparation for it to

present a balanced view for the Church. Further, we believe that such a resolution should, more properly, come from the whole General Convention rather than simply this House. The Commission has been working on such a resolution and will consider carefully the results of today's discussions in preparing it for presentation to the 1988 General Convention.

We believe that any resolution coming before the 1988 Convention probably should be viewed as an interim step, intended to give positive guidance at this moment in our journey, and that much more work will be necessary in order to present a "final" resolution incorporating statements of policy that will adequately represent and support the basic moral principle(s) involved.

We further believe that we are a people living under Grace and that the Holy Spirit continues to lead this Church. With courage and perseverance, and by that Grace, we believe that we can find the will of God for the Church in these issues of human sexuality.

4. We recommend that members of the House of Bishops take great care to respect the integrity of individual bishops and pastors who are having to deal with human sexuality issues (and particularly homosexual issues) in the context of their own local circumstances. Chicago and San Francisco and New York are not the same as Dallas and Salt Lake City and Toledo. Although the moral principles are the same in each place, pastoral circumstances in different places and times may suggest different policies in the application of those principles to persons in need of the Church's forgiving and healing presence.

#### IV

Finally, as Chair of the Standing Commission on Human Affairs and Health, and personally, I appreciate your patience in this overly long presentation. Where individual Commission members' opinions are not adequately honored, I apologize, and hereby absolve the persons so slighted of any responsibility for what I have brought you today. Thank you for your attention.

Respectfully submitted,

+George N. Hunt, for the Commission  
on Human Affairs and Health

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Members of the Commission

The Rt. Rev. George N. Hunt, Chair

The Rev. Robert M. Cooper, Vice Chair

John B. Weeth, M.D., Secretary

Mrs. Joyce Philips Austin

Mrs. Scott Evans

Carolyn Gerster, M.D.

Mr. Harry Griffith

Mrs. Lydia Lopez

The Rev. David A. Scott

The Rt. Rev. John S. Spong

The Rt. Rev. William E. Swing

The Rev. Martin Tilson

The Rev. Barbara Taylor, Executive Council Staff Liason

Attachment: Resolution "B-1", 1986 Meeting of the House of Bishops:

SAN ANTONIO MEETING

HOUSE OF BISHOPS

#### APPENDIX C - FIFTH DAY

Text of Resolution B-1 (Christian Sexual Morality - Original Version)

Whereas, many members of the Episcopal Church are disturbed and confused by what appears to them to be an abandonment, in our society, of traditional Christian morality concerning sexual behavior; and

Whereas, such persons desire guidance and reassurance from their bishops; therefore be it

Resolved, That the House of Bishops issue the following statement:

The time honored and biblically rooted standard of chastity for Christian people remains unchanged. This means that sexual relations are to be confined to one's partner in marriage.

Since clergy are expected to provide, in their lives and in their teaching, a wholesome example for others, bishops and other diocesan officials should not knowingly admit to, nor retain in, Holy Orders any person who cannot or will not do so.

And furthermore, while they are urged to offer love, forgiveness, and pastoral care to all persons, neither the clergy nor the laity of this Church should encourage any attempt to legitimize any sexual behavior other than that which is appropriate between a man and a woman united in Holy Matrimony.

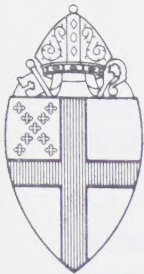
(Sponsors of Resolution B-1 -- see page 8)

(The above is taken from the official report of the 1986 San Antonio meeting of the House of Bishops).

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THE MOST REVEREND EDMOND L. BROWNING  
PRESIDING BISHOP, THE EPISCOPAL CHURCH

THE EPISCOPAL CHURCH CENTER  
815 SECOND AVENUE • NEW YORK NY 10017

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## The Presiding Bishop's Message on AIDS October 1987

Dear Friends in Christ,

More than six years after the initial cases were diagnosed, Acquired Immune Deficiency Syndrome (AIDS) continues to be a frightening, powerful force in our lives. To date there is no vaccine, no cure, and little available treatment for AIDS. By 1991, 270,000 of our brothers and sisters will have been diagnosed with the disease and 179,000 will have died in the United States of America.

AIDS now touches most of our lives. There is scarcely a person I meet these days who has not lost a relative, friend, fellow parishioner, or acquaintance to AIDS. Some have lost dozens. But even if the disease does not impinge on our lives in the form of an actual afflicted person, AIDS assuredly touches all of us with the terror it evokes: the fear that we, a son or daughter, or a close friend will begin showing symptoms, suffer the painful physical wasting and mental deterioration that AIDS frequently produces, and then die. The fear of AIDS and our response to that fear draws us all into the AIDS circle. None of us can escape the dilemma. How shall we endure this?

The most supportive rhetoric one hears publicly about AIDS usually is couched in terms like, "We're going to lick this virus," or "AIDS is our Number One Enemy." There is no question that we must do everything possible to find a vaccine and a cure for AIDS. We must engage the best minds and the most advanced methods of scientific inquiry to try to alleviate the enormous suffering being caused by this disease. Compassion demands that we try to eradicate it. Yet in the interim, what are we to do?

Perhaps what most challenges our secularized 20th century world is AIDS' seemingly unavoidable fatal outcome, often claiming the young and the robust. Death, especially "untimely" death, knocks the slats out from under our contemporary illusions of immortality. We thought that science would deliver us from plagues and pestilence. We were convinced that technology would provide relief from all our woes. We had even begun to believe that by "taking good care of ourselves" we could stay young and



healthy forever. AIDS has pulled us up short on all these scores. It shouts "Death!" to the ends of the earth now, and no scientific savior is in sight.

This rude intrusion of AIDS into our lives, its persistence, and the slim hope of any imminent scientific solution leave us profound and disturbing questions: Why is this happening? What is God's will in this? And how are we to respond? Some would give us facile answers to those questions. The most hateful rhetoric one hears about AIDS nowadays centers on blaming some of the victims of AIDS for the disease: "Drug addicts are getting what they deserve," "Homosexuals are being punished for their lifestyles" or "This is God's judgment on our corrupt and decadent society." These are regrettable, unconscionable responses.

For Christians, AIDS challenges the heart of our faith. Because AIDS is ruthless and indiscriminate, it confronts us with the oldest and hardest paradox: how can an all-loving God permit this plague? Or worse, we ask: Is this what God wills? Why does the Lord not intervene? Can our loving God really want an infant to suffer and die from AIDS? Or hemophilia? Can a truly all-merciful deity stand by and watch any child suffer so?

It is hard not to be spiritually shaken in the face of these questions. It is so much easier to focus on fighting AIDS on scientific, secular turf or, on supposedly moral grounds, to blame its victims.

And so it is that AIDS provides us with a prodigious spiritual challenge. For I am persuaded that, in the midst of the anguish of AIDS--in the very center of it--we are being called home to the basic tenets of our faith. While it is not easy to see grace in so dreadful a situation as this, I believe God's light can shine forth with unprecedented radiance precisely by virtue of this excruciating chapter in world history. I believe we are being called anew to trust in God and to be willing to help and suffer with others. I call for compassion.

First, AIDS confronts contemporary rationalism, scientism and narcissism by reminding us that death awaits each of us. If the fact of death is not owned as part of the reality of being human, Christianity becomes vapid, as indeed it has become for many who call themselves Christians. AIDS demands we flesh out the affirmation that we are a "Resurrection People." AIDS puts us on the line about our faith in the life of the new age. For we claim that life is not stopped at the ending of one's earthly existence. We hold that Love is stronger than death. AIDS compels us to look deeper into our Resurrection hope.

Second, AIDS leaves us no choice but to surrender to God's loving care. We simply cannot know why this disease has erupted into



human history. And we dare not be so arrogant as to claim this as God's judgment on anyone. All we can affirm is that God's wisdom is not our wisdom and that it is for God alone to judge. And so, forced to the edge of our technological prowess, we are left with only one viable option: to trust in God's care for the creation and God's strong purpose of redemption even in all of this, to throw ourselves on the Lord's mercy and to trust--when all reason fails us--that God is loving us even now, even as those we love are dying. We must remember that we worship and trust a God who became incarnate, who was an outcast, who suffered, who overcame death.

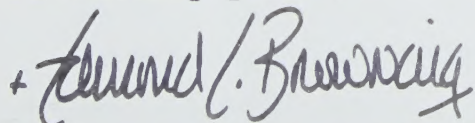
Finally, AIDS gives us a new and compelling opportunity to be the authentic Church our Savior Jesus Christ calls us to be. For if Love is stronger than death, if the kingdom truly is in our midst as Jesus proclaimed, and if we take seriously our claim to be Christ's Body on earth, then AIDS can be balanced by a divine mandate: we must love those who, in this crisis, need our love. We must help those whom this disease leaves helpless. We must comfort those who mourn. And we must encourage those whose courage has flagged. For if we are to show forth the kingdom we proclaim, my brothers and sisters, then in this particularly painful time, we must be noteworthy above all for our compassion.

The Episcopal Church has taken a leadership role in both the personal ministry to people living with AIDS and the pastoral and educational task of changing social attitudes from fear to compassionate love. In parishes, through interreligious coalitions, by diocesan taskforces, in partnership with medical and governmental agencies, Episcopalians are deeply engaged in AIDS ministries. I am deeply gratified and encouraged by this overwhelming response across the Episcopal Church in every place. It is testimony to God's call to the faithful to address a current need.

In 1986, I asked that a Sunday be observed in our churches as a special day of prayer for those suffering from AIDS. In 1987, as the number of afflicted increases, I request with renewed fervor that this observance be repeated. I have set aside Sunday, November 8, to be an AIDS Day of Prayer throughout The Episcopal Church. I urge you to join with me on that day in asking God to grant continuing love and care to those who have died of AIDS, to be merciful to those who suffer, to comfort those who are bereaved or afraid, to bless those who provide primary care for AIDS victims, and to strengthen all of us in faith so that we may show forth God's love in the midst of this tribulation.

God bless you in all your faith and good works.

Faithfully yours,



The Most Reverend Edmond L. Browning  
Presiding Bishop and Primate

